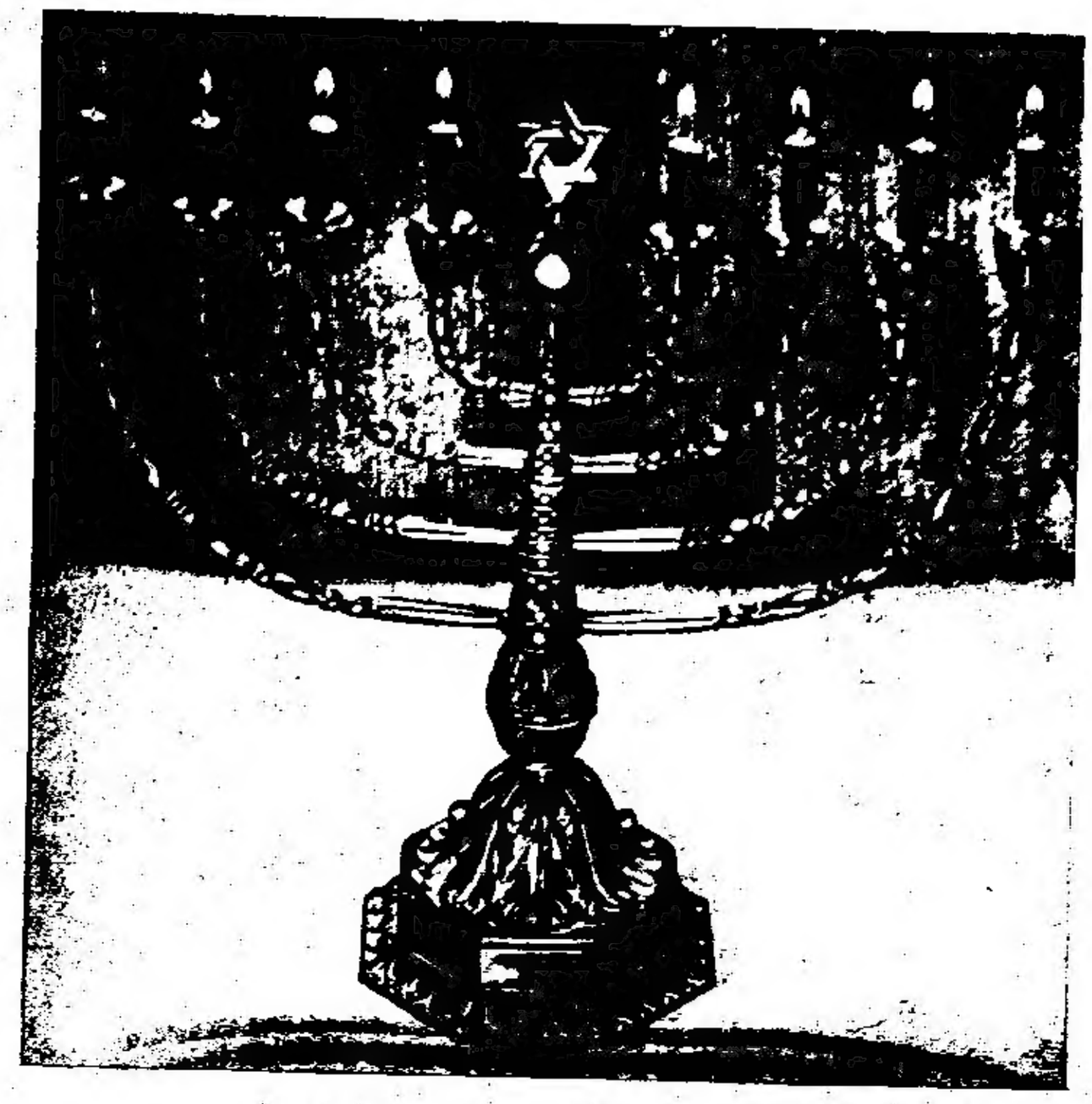
CANADIAN JEWISH REVIEW

VOL. XXXVI — MONTREAL, NOVEMBER 27, 1953 — No. 9



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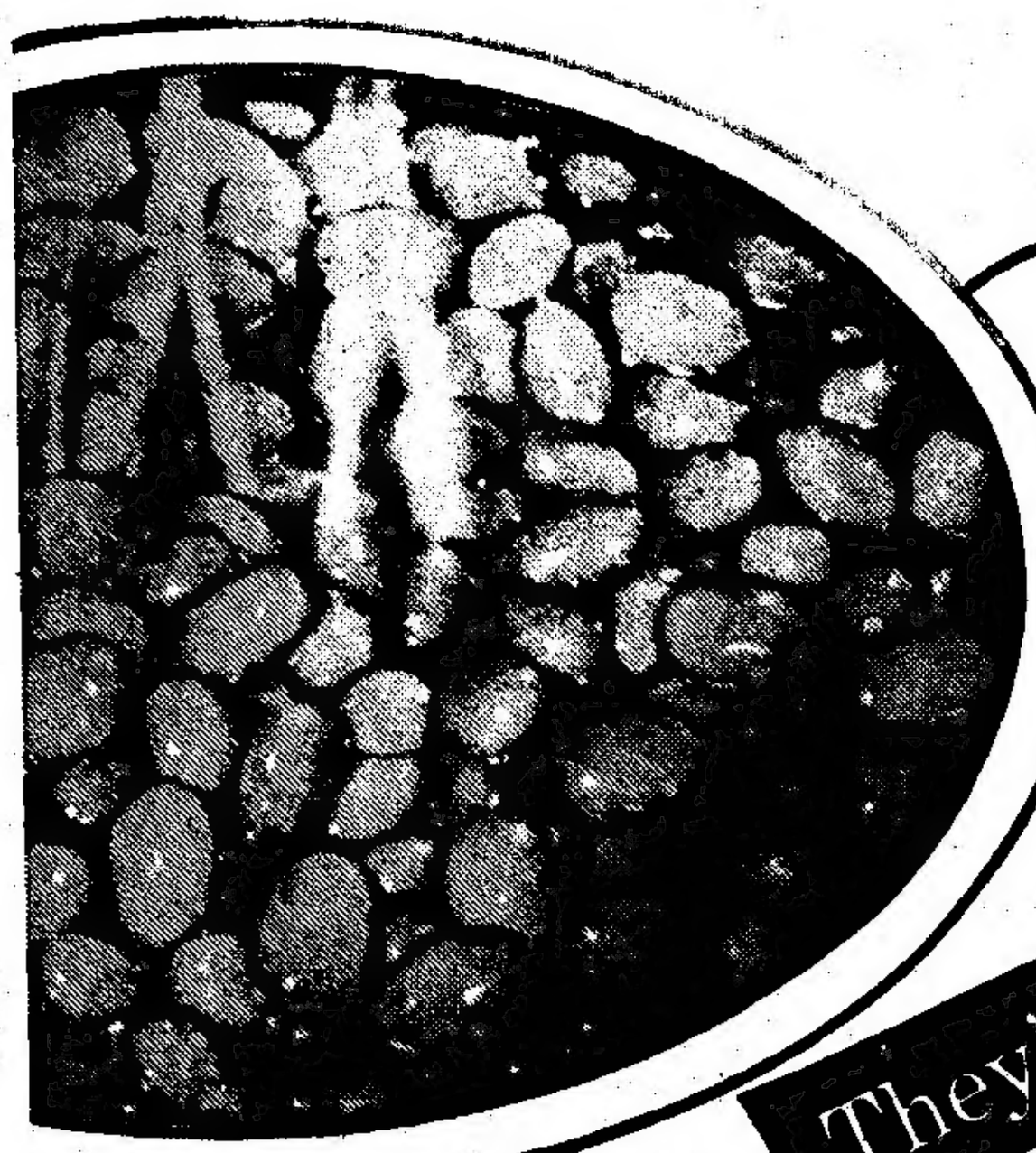

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CANADIAN JEWISH REVIEW

VOL. XXXVI MONTREAL, NOVEMBER 27, 1953 No. 9

Commentaries

By Dr. Harry J. Stern, Rabbi

Chanukah, 1953

In Synagogue and homes, commencing with December 1st, and lasting for eight days, Chanukah, the Festival of the Maccabees, will be observed. Above all else Chanukah calls for rededication to the Jewish way of life. In recent years this seemingly minor festival has taken on great importance.

It was a deeply religious mood that inspired the Maccabees to battle the Syrian-Greek heathens and to rescue the holy Temple from those who defiled it and negated the worship of the One God. The Chanukah lights we kindle are but symbols of our faith and our hope which have made possible our survival and revival amid the ebb and flow of the centuries.

The Maccabees set the example that in matters of conscience, in the combat between good and evil, the few may and sometimes must challenge the many and that the few, though weak in numbers, can win over the multitudes. How meaningful, therefore, is the Haftorah which is read for the Sabbath of Chanukah: "Not by might, nor by power, but by My spirit, saith the Lord of Hosts." (Zechariah).

The military victory of the Maccabees is important historically, and also the fixed rituals in connection therewith, nevertheless the heart of the Festival observance is the religious message of rededication to the very essence of religion, to the service of God, the God of all humanity.

Jewish tradition gives three explanations to the origin of the name Maccabee. There is the tradition that the word is derived from the Hebrew meaning "hammerer". Another tradition claims that the word should be spelled and translated "quencher"; and still a third explanation is that MCBI is but an abbreviation of the biblical verse emblazoned on Judah's banner as his motto, "Mi Chomocho Boelim Adonoi", "Who is like unto Thee O Lord among the gods?"

Judas Maccabeus was the hammerer, the great leader who resisted the oppressor. He, the hammerer, defended and became the symbol of courage, sheer physical strength. We have come to admire in our Israeli brethren, who so gloriously have defended the reborn State of Israel, this very courage of the Maccabees. We Jews by tradition are lovers of peace and haters of war. But out of tragic necessity we have often, alas, to be daring and the Maccabees have been "the glorious brothers" who taught us to defend ourselves against the murderous assaults of enemies, yesterday and today.

When the light of a corrupt Hellenism began to burn amidst the pure lights of Judaism and Jewish life began to deteriorate and moral standards of the Jew to be threatened, Judah quenched that light and paganism was thus uprooted. We Jews do not negate the beauty of the Greeks or of any other civilization. We have borrowed time and again the beautiful expression in art and literature and in ceremony from many peoples. We have cherished the truths and thoughts of many civilizations when these added meaning and beauty to our existence. We are dedicated to quench only the false lights of beauty that minimize and deflect the beauty of holiness which to us is the noblest of beauty.

God, to Judah and his followers, was the supreme goal. Serving God has been the mission of the Jew from the days when he stood at Sinai and entered into a holy covenant to be the witness of the Eternal. We Jews have been the bearers of God's Moral Law in the Universe before which Law all men are considered equal. Thus it is that we have not hesitated to die, Al Kiddush Ha-Shem, for the sanctification of God's Name.

We Jews in the Maccabean story gave rise to the concept of martyrdom. Jews without God have no meaning in the drama of Jewish history. The State of Israel can have no meaning unless its dominant purpose be that Israeli citizens strive for the establishment of prophetic righteousness and social justice.

On Chanukah 1953, amidst world tensions and anxieties, if we are to have the spiritual health and the peace of mind so essential in such strenuous times, we must keep aflame the spirit of the Maccabees that was of God's spirit and to this above all must be our dedication as a people which has found its eternity because of its worship of the Eternal God.

every friday

"Sometimes when people censure me,
I tell them without rancor
That for what it cost me to be free,
I might have had an anchor."

Think of Chanukah as something very big, something of such universal importance that it should be celebrated by people of every color and faith all over the world. Even Passover, in its essential meaning the greatest of all the Jewish holidays because of its central theme of freedom for all people, is indebted to Chanukah for without Chanukah where would it be? Where would Judaism be and where would religion be without this product of the Maccabean Age in which Jews got a near view of the looming possibility of paganism? As it is, through the victory of the Maccabees over the Syrians, Judaism is still the original carrier of the moral law and Chanukah, which commemorates the first struggle for religious freedom, lies deep in the Jewish consciousness.

The background of the Maccabean struggle is involved with the aims of kingdoms, politics, corruption, business, and also with rivalries between one group of Jews who wanted Judea to be Syrian and another who wanted Judea to be part of the Egyptian Empire. It is therefore hard to tell about, especially to children, so that most Jews grow up taking it for granted and confining the Chanukah story to the attempt to destroy Judaism; the revulsion against Syrian abomination; the leadership of Mattathias in revolt; the magnificence of his son, Judah, as a Jew and a general; the final restoration of the defiled temple; and the finding of the cruse of oil which burned not for just one day but for eight days, when it was just about time for such a miracle, too, considering what a miracle it was that the Jews had been saved from the net of destruction.

The attempt of Antiochus, the Syrian, to destroy Judaism arose out of his wish for a loyal population in Palestine, bordering on Egypt, and the slow response he got. To hurry things up he gave orders to eliminate the Sabbath, circumcision, and the observance of holy days; and to bring pigs to the Temple for sacrifice. The Jewish farmers and artisans who made up the common people were simple people who were unprepared for fighting and saw flight or death in martyrdom as their only choices. Thousands died as martyrs rather than give up their religious teachings and thousands ran away and hid when they learned that soldiers had been ordered to the scene to enforce the decrees of Antiochus. The Jews who did try to fight back at times were still not willing to defend themselves on the Sabbath and they were about to be wiped out over that determination when great events began to happen.

Modin, a little town of farm people who had been raised in the Torah, waited for the dreaded hour to strike for them. Among them were the Hasmonean family headed by Mattathias and including five sons. They were probably without any plan of action as with other inhabitants they watched the Syrian soldiers set up an altar where the affairs of Modin were attended to and religious services usually took place. They must have been silent and transfixed as the soldiers brought in a pig and commanded the old priest to sacrifice it to Zeus. The next step would be to eat some of it. But Mattathias stood where he was, even with soldiers at the altar.

A Jew who curried favor with the Syrians volunteered to take his place. Then came the electrical moment that made history. Mattathias, with nothing to lose but his life, jerked the sword from the hand of the officer and stabbed the traitor, and the officer went down next. Then the men of Modin killed the soldiers with their own swords. They had a man of daring for their leader and their cause was "for God". The hills and the caves, hearing the news, emptied themselves of those who had fled before the approach of the soldiers and were now in the fight. There was a new ruling for survival: The Sabbath would be no better than any other day for Syrians to close in for the kill. Things began to look up and chances improved for the celebration of Chanukah in 1953.

Mattathias had fulfilled his destiny but he was very old and tired and he died. Judah, his son, one of the world's heroic figures, took his place, Judah, the Hammer, the hammer with which God smote the Syrians, so they say. Today he is ranked as one of the greatest generals in the world's history. His motto was: "Who is like unto Thee among the mighty, O Lord?" Before battle he and his followers prayed and fasted. Afterward they probably wondered how on earth so few, so strange to warlike ways and so devoid of warlike trappings, could find the strength that is like the strength of ten. They were propelled on the endurance that recklessness and extreme danger foster so that hidden wells of courage are revealed. Moreover, they had no doubts about the urgency of their cause, the righteousness of their side, and the menacing proximity of the enslavement that is worse than death. Also they were imbued with the feeling that God was actively concerned in their case.

Today, when time is running out fast for the freedoms that count the most in the upward climb of mankind, and leadership is poor, let the Jews cherish closely the Maccabean victory and all that it means in terms of humanity for nothing more important has happened for them since the first Chanukah in 165 B.C.E.

f.f.c.

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I wholly disapprove of what you say and will defend to the death your right to say it. — Voltaire to Helvetius.

NOVEMBER 27, 1953 VOL. XXX[illegible] NO. 9

What Your Jewish Community Centre Should Be

BY ALAN F. KLEIN, PROFESSOR OF SOCIAL WORK, UNIVERSITY OF TORONTO; AUTHOR OF "SOCIETY, DEMOCRACY, AND THE GROUP"

In the last few years the community centre movement in Canada has grown with amazing rapidity. During the same period there have been several new Jewish centres built, with promise of more to come. Since the last war the field of organized leisure time activity has developed at such a rate as to preclude much thought being given to the relationships of each type of agency to the total facilities in any given area. Public-private agency relationships are now becoming a topic of considerable interest in many parts of the country, while the allocation of the welfare dollar poses a problem to budget committees in every city. What are the priorities? What does a city need? What can it afford?

"A community centre has been described as a place within easy reach of home, where it is possible to meet friends and neighbours, to talk, play, dance, engage in discussion, listen to music, see a play, or make something, a sort of community living room, craft shop, gym, workshop and concert hall rolled into one . . . It is a club for the community, open to everyone in the neighbourhood regardless of economic position, creed, race, or color . . .

"It is not intended to substitute for the home, church or other form of social life or replace bowling alleys, movie theatres, libraries, art galleries, museums, or concert hall. The community centre program of each community should be so planned that it supplements the facilities and activities *already* available. . . . The centre should be operated democratically on a non-partisan, non-denominational basis by a representative group in collaboration with trained leadership." This is from a report of a commission of the Canadian Association for Adult Education, 1946, chaired by Dr. Harry M. Cassidy.

From this description it should be seen that a Jewish Centre is not a true community centre, nor should it be. In most communities, to-day, there is a community centre which is either supported by tax funds or by community effort. *Such* programs are sponsored by and directed by the community, with elected boards of directors and wide lay participation in committees. They seek to serve the entire community and are open to all. They are not services rendered by one segment of the community for another nor do they represent the concept of the strong providing for the weak. In [illegible] each for all, and all for each, working together for the enrichment of the total community.

A community centre is not a building. It is a program built around an ideal. It may be housed in a building, but a pile of bricks, no matter how attractively arranged, is not a centre. The centre is the program and the people are bound in unity by a common focus. The building is merely the house. Many successful centres have no house and meet in schools and other community buildings; and in other instances magnificent structures house poor centres.

Since most communities have a

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community centre the Jewish Centre must have a specialised function to justify its existence. It is our purpose here to look at the role of the Jewish Centre in relationship to some criteria for centres and to see it in relationship to the total recreational facilities of a city.

At the outset the previous statement poses a problem for us. It places the centre in the recreational category. The ideological community centre is not primarily a recreational institution! Here we can get entangled in a maze of words which cloud the issue and confuse the layman. If the Jewish Centre is drifting into the category of recreational institution, as such it has little to justify its existence and support. It is true that the centre serves leisure-time needs. It is equally true that what one chooses to do for one's own satisfaction, without pay and in one's free time is recreation. But it is questionable that such activity should be financed out of total community subscription unless the activity has social value, or financed out of Jewish communal funds unless it has a purpose that is peculiarly Jewish in its character.

Recreational activities are provided by tax supported programs in most communities. This is proper because recreation is a universal human need. Where they are not so provided pressure can see to it that they are forthcoming. It does not seem valid for us to duplicate such services, calling the institution a Jewish centre merely because it is financed or patronized by the Jewish community. More paradoxical is the Jewish Centre, financed by the Community Chest and duplicating the recreational services available elsewhere. What makes it Jewish, or justifiable? Nothing, unless it has a special purpose or function beyond that of a tax supported agency, or any other recreational agency open to the public. The same point of view is as applicable to any of the other ideologically based associations as it is to the Jewish Centre.

However, if the recreational medium is to be used as a tool to effect other desirable results, we come closer to the ideal. The Jewish centre is not primarily a recreational institution then. It has a basic educational purpose, it transmits and preserves cultural values, and it acts as a focus for the social unity of the Jewish community. If it fulfills these objectives it is carrying on a program which fits into a total city pattern with functional validity. Then it is doing a specialized job, within a leisure-time framework, using appropriate methods and personnel to carry out its purposes and policies. It should not be presented as a recreational agency, nor should fund raisers so identify it.

One of the unfortunate result of classifying the Jewish Centr as a recreational institution show up when community budgets ar allocated. Recreation often seem to be an expendable item if fund are short. It takes a low plac on the priority list. Yet the ver life of the Jewish community rest upon the survival of Jewish cu tural identification and the pro vision for a symbolic focus fo Jewish unity. We feel that th Synagogue is not able to fulfi these functions because it se mentizes the community into den minational congregations. Perha a recreational function is of lo priority, especially if there a other recreational facilities in t city but these other functions mo honestly associated with the cent are indispensable. Whether su ideological agencies, Jewish non-Jewish, should be financia supported by the total populatio or by just the group whose cu tural heritage is being maintain we leave to the reader to deci

The status of the centre shou be judged in its total context. it fulfills its obligations then should have high status in t total picture. The centre shou be an agency of Jewish identi cation, free from ideological, fu tional and social barriers. If t centre provides only recreati camping, athletics, and soci there is no real basis for iden fication other than, perhaps, a cestry. Ancestry is not gr enough unless it is related to spiritual and cultural identi The centre is an agency of Jew integration. This is one progr that can be a centre or focal po for community endeavour. should be a common forum meeting ground for all Jews the community.

In reality the Jewish cen could be the meeting ground various Jewish organizations the community. It should ens real co-operation and integrat rather than merely renting spa In some instances lay and p fessional leaders develop a v ed interest in the centre. T identify with the centre rat than with the community. T foster disunity rather than an tegrated healthy community. S narrow leadership often reta community growth and throt genuine Jewish identificat Real community leaders strive co-ordinate the efforts of all J ish organizations and unite th for the promotion of programs informal education.

The Jewish centre is an age of personality development, t ilizing the best staff available, an atmosphere which foc growth, and utilizing group w method. There is nothing inc patible in the use of group w method and the fulfilling of Jewish objectives of the cen The above on the status of Jewish centre is from "Ex

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Democracy, And The Group" by Alan Klein.

The Jewish centre should teach democracy and practice it. The administration should be an example of democracy in action and its leadership sensitive to its role of training citizens to live in a democracy. In Canada the Jewish Centre should seek to fulfill its function in keeping with the Canadian way of life, and to meet the needs of the country as Canadian Jews.

No minority has the right to dominate centre affairs. A considerable number of centres are far from democratic institutions and it would appear that institutes for board members might help to clarify board responsibilities in this regard.

"The Jewish Centre is a program of service. As such it should branch out and evolve a program of service for the numerous Jewish organizations. Far from encouraging isolation such a policy would tend to unite the scattered Jewish elements under the influence radiating from the Jewish centre. In this manner, it would become a community agency, serving all and encouraging diverse groups to co-operate for the purposes of recreation and informal education. This is from the Jewish Welfare Board Survey by Oscar Janowsky.

The Jewish centre should integrate the Canadian Jew into the Canadian community, and the Jewish agency into the council of social agencies.

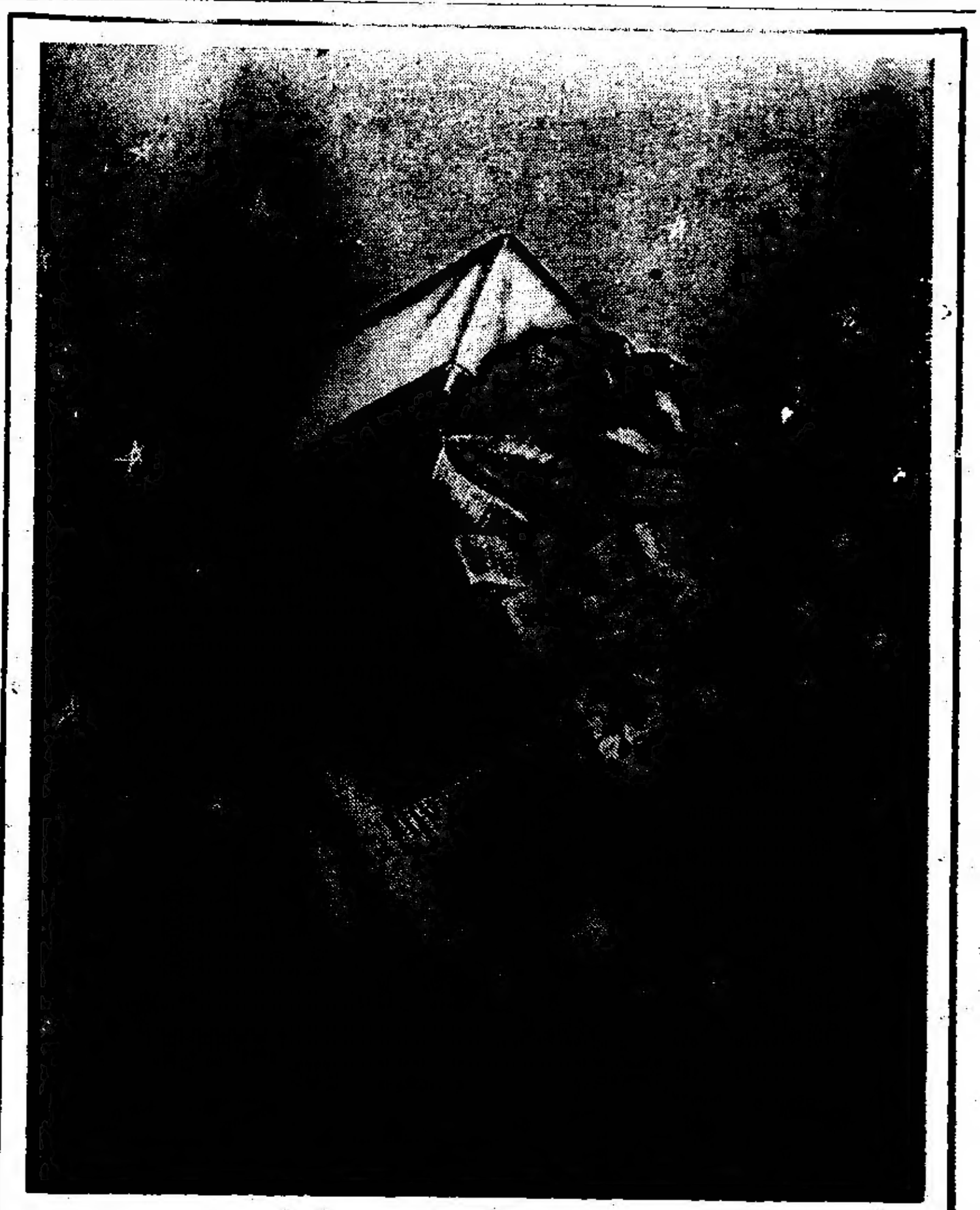
The centre should be accessible to the community it seeks to serve. Its location should be central to the hub of the community, with special reference to smaller children and youth. Where it seeks to serve a large geographical area a decentralized program seems to be indicated.

A community means people bound in common interest with opportunity for face-to-face contact, or some form of close communication. Most centres aspire to serve the entire Jewish community within certain geographical limits. A study of centres reveals that one half of the Jewish centres have limited facilities for club work and hence are unable to serve the community fully in this area. Mass and specialized activites are similarly handicapped. Specialized facilities like lounges, libraries, kitchens, etc., are likewise in short supply. The present type of centre is inadequate in most cities to serve as the all embracing Jewish communal institution for recreation and informal education. It is in no position, then, to represent itself as serving the entire community to the exclusion of other communal institutions.

In order to fulfill the purposes allocated to it the Jewish centre must have adequate staff. Adequate in number to serve the size of population it does in fact serve, or aspires to serve. Adequate in training for the job it seeks to do. Adequate in maturity and conviction. Adequate in Jewish knowledge. This is the weakest area in the centre field to-day. There should be proper machinery for selection and in-service training of staff through well prepared personnel committees. The survey referred to above concludes that most centres are not adequately staffed to fulfill a genuine Jewish Centre function.

There is a trend in the direction of family membership. This

(Continued on Page Eighty-One)



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The Chanukah Story And Modern Maccabeans

BY RABBI NORMAN N. SHAPIRO, BETH TZEDEC CONGREGATION, TORONTO

"Furious they assailed us,
But Thine arm availed us.
And Thy word broke their sword
When our own strength failed us".

The words and tune of the famous "Moos Tzur" (Rock of Ages) once more turn our minds and hearts to the Festival of Lights, the Chanukah season. This year we can rejoice in the numbers of heroes and sages and workers that have continued to make all of Israel's dreams come true in the face of tremendous odds. We cannot say that there is just one sage for this era or one hero.

Our world and life are made up of heroes and sages. Let us look upon them and realize their part in the universe. Ben-Gurion, Abba Eban, Moshe Sharett, the doctors and nurses and teachers and builders and down to the smallest shoe shine boy, all these are the heroes and sages of the present day. Each one has had a major share in the redemption of our land.

This year the new state of Israel is flexing its political muscles prior to its initial attempts to restore and regain its speaking voice for itself, within itself, and its place among the nations. It is no longer unique in its newness . . . it is taking its place with all other nations who have pioneered and grown through trial and error. What is best for Israel is something only the Israeli can decide.

The Jewish and non-Jewish world are waiting to see what decisions come out of Zion, what pathways, what directions and what goals the Israelis aim toward. What have these thinkers and fighters whose blood still mingles with that of their Maccabean brothers, what have they in mind for the future of this new-old country?

They realize the importance and the value of each Jewish life. They realize the necessity for placing each pair of feet on the most probable pathway toward future peace and security, both mental and physical. And in the not too distant future looms the magnificent possibility of the restoration of the Mighty Temple. Perhaps once again the miracle of the lights will occur within its walls. Anything can happen if in our day the miracle of the State of Israel occurred.

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It would be a great thing if this year our Chanukah gifts could be directed almost exclusively to our compatriots in Israel. There is still so much to be done and a concentrated effort toward reducing the necessity from the luxury status would and could be a source of self-satisfaction, as well as tangible help to the Israeli. Food is fast becoming a luxury in Israel. We here are at the "take-for-granted" stage. How little we know and how little one can say even after returning from a visit to the land.

Personal experience is a very private thing. We cannot share it with others, we can only try to explain a need. Malnutrition is just a deadly a foe as the Maccabeans had to cope with. It strikes silently and is even more formidable. Exposure from lack of warm clothing, and lack of cold hard cash, these are the present day enemies of Israel.

Man still has not been able to live by bread alone. Especially the Jew. He needs mental and spiritual sustenance. The country is in need of every kind of assistance, financial, physical, political, and even the belief and moral support of those who have no more to offer.

In the United States and Canada the stature of the Jew is increasing. The destiny of the entire world lies in our ability to nurture the Israeli child and continue to sustain our own loyalties. This is not an easy task either to undertake or to explain. Both children in a family have the same love and affection, but the younger child still requires a little more help and attention until it is able to fend for itself.

It is a good thing to be a Jew today, because there are so many ways of serving ourselves and the world at large. One can choose his organizational work, or social work, or hospital work, or synagogal work. There is a place for every person, for every talent. How important it is to guide your activities and know that each effort is worthwhile. Our children must be brought up to shoulder some of our responsibilities. We must train them Jewishly. They must approach this Chanukah with the same spirit of joy and accomplishment that the adults do.

They must know that their Jewish education is a means to this end. Their schooling must not be neglected. Their Judaism in the home must not be neglected and their attitude toward their non-Jewish neighbors must be adjusted so that they realize the necessity for all peoples and all faiths in the world of tomorrow.

We have a Maccabean burden on our shoulders. Our ways may be different but our methods the same. Courage, honesty, fearlessness, integrity, and pride are the ingredients that went into the crucible of oil that burned for eight days. We can see to it that the light never goes out if we take the opportunity now and plan for the future. As glorious as was the Jewish past, so it is within our power to highlight the Jewish future. Let us take great heed of our children, the child of Israel, and the faith that we can build in both of them. Of primary importance is the beginning of anything, a life, a state, a world, and a Golden Age.

Gather in your Synagogues on Chanukah and retell with vigor the magnificent story of the Festival of Lights. Add another page to the history of the world. Include the deeds of our modern warriors and sages and Prophets, because the world was built on the individual accomplishment and the ardor behind it. Guard the tiny spark that was awakened with the state of Israel and insure its eternal continuation.

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The Permanent Debt To The Jews Of All Men Everywhere

ADDRESS BY HIS EXCELLENCY, THE RIGHT HONORABLE VINCENT MASSEY, GOVERNOR GENERAL OF CANADA, AT THE CANADIAN JEWISH CONGRESS CONVENTION IN TORONTO

I am very happy to be able to be with you on this occasion. May I begin by offering my congratulations and my best wishes for the success of this great national gathering. You are, I understand, an organization representing every conscious Jewish community in Canada. Through local groups, I have been told, in each of our great geographic divisions you keep in touch with the needs and interests of all Canadian Jews and are in a position to speak for them on national and international occasions. This, may I suggest, is an achievement distinguished and even rare. In our country we struggle for articulation and coherence against many forms of isolation. Canada owes much to great cultural and religious groups such as yours, which spare neither time nor money to make their solid contribution to our common national life.

It was my happy privilege to gain an intimate and even personal acquaintance with many of these groups a few years ago, and I remember with pleasure my meeting with a representative of your own organization in the city of Montreal. I recall his very able presentation of the purposes of the Jewish Congress — to develop the highest standards of citizenship by encouraging, and by actively participating in all those national activities, patriotic, cultural, and humanitarian, which serve to promote the spirit of understanding and good-will between diverse racial groups.

Your representative made an able and, may I say, eminently civilized presentation of the viewpoint of one of the half-dozen or more small minority groups as he modestly termed his organization. He explained how many cultural communities in Canada have the desire and determination to be thoroughly Canadianized, and at the same time deem it not only a right but a duty to retain and preserve those intangible possessions of their forebears — mental and spiritual baggage, they have been called — which they have brought with them. These traditions, precious to them, they believe, rightly, will constitute also a valuable contribution to the common life which they are prepared to foster and cherish.

I am not, I should say, quoting your representative precisely, but I believe I am giving the sense of his remarks. He argued that Canada must accept and welcome a "multiple culture" — two main cultures and a number of smaller ones. He pleaded in your name for special measures towards mutual understanding and good-will; for the easing of tensions as we face the fact of tension, accepting it and dealing with it as the price we pay for the wealth and variety of experience that is ours.

Surely, no one could be better equipped to discuss such a matter than one of your people, in every country a minority, scattered throughout the nations of the world — no more than one half of one per cent of the world's population, I am told — and yet always bearing in the person of every loyal Jew that sense of oneness, that conviction of destiny which has, in our age, been partly realized.

And yet as a lover of history, and as one who has been able to enjoy many aspects of the great civilization which is a part of our Canadian heritage, I must suggest that the role of the Jews in any national community must be far deeper and broader than that of merely one small minority group among half a dozen others. I would like, from the viewpoint of history and of the philosophy of our civilization to consider with you briefly this greater role. It is impossible to do so without touching on painful subjects, but I believe that the greatness of the theme will atone for its tragic aspect.

May I suggest that throughout the whole history of our civilization the Jews have been — unconsciously perhaps — both suffering for humanity and serving it. A well-known French commentator sees the Jews as representing one of three streams from which western civilization flows, the others being the Greeks and Romans. The Greeks and Romans achieve immortality through their works alone; the fertilizing stream of Jewish origin is still with us even though the very magnitude of this contribution has added to the perils and hardships endured by Jewry.

A recent writer speaks of "the Jews who have influenced well-nigh the whole world by their unswerving belief in one God, Lord, Providence and Judge of all". The very earliest history of the Jewish people, as we all know, sees the gradual and cumulative revelation of the one God, holy and righteous, which has been appropriated by the whole western world. How few Gentiles acknowledge or even know their debt to the Jew who daily repeats: "Hear, O, Israel, the Lord thy God is one God".

I need not remind this audience of the early conception of one God, of the jealous God who claimed the allegiance of all men; nor of the law which translated his will to his chosen people. This has given us the supreme concept of one moral law; a law binding

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on all men, everywhere; a law, too righteous and merciful, binding men to each other as well as to God.

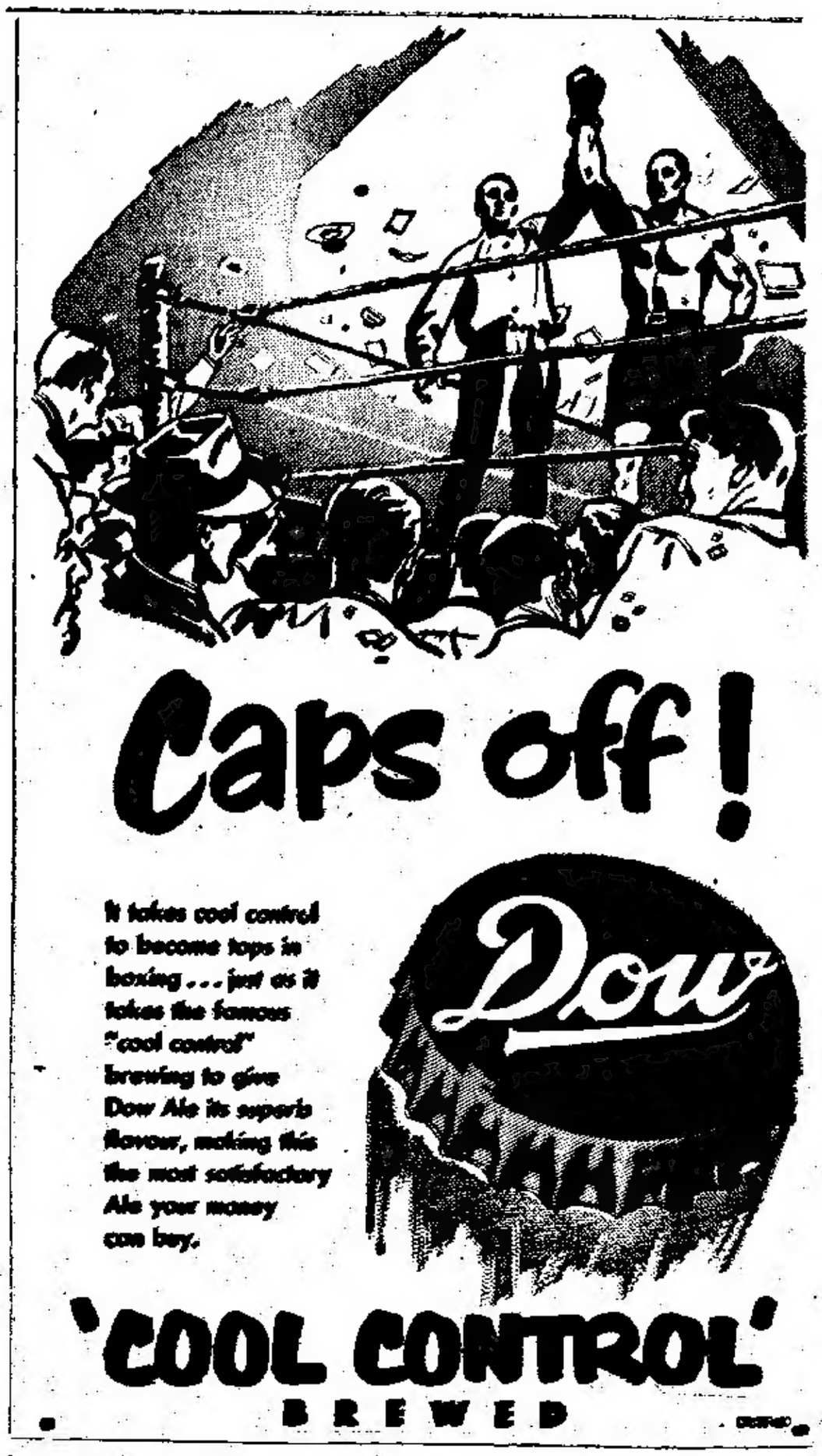
On the idea of this one moral law emerging from the living God so vividly portrayed in the Jewish Scriptures, is based primarily our conception of a common humanity. From that comes a common obligation of every man to all men regardless of race or language, regardless even of any personal quality. This first, this fundamental Jewish contribution to western civilization lays not only all westerners but all men everywhere under a permanent debt to the Jewish people. The Jews, I know, are aware of this, and it is perhaps inappropriate for me to dwell on it here. Yet it is, perhaps, not inappropriate for one Gentile publicly to acknowledge the debt ignored by so many.

Of our cultural debt, and particularly of the debt of all English-speaking peoples to the Jewish Scriptures, I need not speak. I am, however, tempted to offer you a quotation — rather a long quotation, I fear, but too good, I think, to shorten — from the historian Arnold Toynbee on the unique mission and the strange destiny of the Jews:

"A Syriac fable tells how the God of the Israelites once tested a king of Israel with the most searching test that a god can apply to a mortal. The Lord appeared to Solomon in a dream by night; and God said: 'Ask what I shall give thee.' And Solomon said, '. . . Give . . . thy servant an understanding heart.' . . . And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him: 'Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart, so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honour, so that there shall not be any among the kings like unto thee all thy days.' "

"The fable of Solomon's Choice", Mr. Toynbee goes on to say, "is a parable of the history of the Chosen People. In the power of their spiritual understanding the Israelites surpassed the military prowess of the Philistines and the maritime prowess of the Phoenicians. They had not sought after those things which the Gentiles seek, but had sought first the Kingdom of God; and all those things were added to them. As for the life of their enemies, the Philistines were delivered into Israel's hands. As for riches, Jewry entered into the inheritance of Tyre and Carthage, to conduct transactions on a scale beyond Phoenician dreams in continents beyond Phoenician knowledge. As for long life, the Jews live on — the same peculiar people — today, long ages after the Phoenicians and the Philistines have lost their identity. Their ancient Syriac neighbours have gone into the melting pot and been re-minted, with new images and superscriptions, while Israel has proved impervious to this alchemy — performed by History in the crucibles of universal states and universal

(Continued on Page Sixty-Four)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Life Class

BY WILLIAM GOLDMAN

In the barbaric days when I was a lad, learning was not something it was easy to lay one's hands on. I made my first contact with its devotees at Gittelberg's café in the Whitechapel Road; it was here that veterans in the higher reaches of thought foregathered of a late evening to swap verbal brilliances. (Later on I read about Oscar Wilde and his friends doing the same thing at the Café Royal.)

It took me weeks to summon the courage to enter—and even then I would risk it only in the company of some members of a Club with whom I had been sharing a "ramble" that same Sunday. My usual friends would have been made socially uneasy in a place where coffee was served on a table-cloth and by waitresses in uniform, instead of being sloshed across the counter by an aproned proprietor in the homely way they and I were used to. Nor would they have cared to pay fourpence for a cup when they could get it for twopence—and out of a bottle, at that, which is where decent coffee should come from. I, intellectually ambitious, was prepared to make this sacrifice in the cause of broadening what educationists so prettily call one's mental horizon.

There were three rows of tables down the long room. Many an evening had I stood in the street, beyond, gazing wistfully at them through the glass doors. My timidity was not lessened by the sight of the proprietor, a stocky man in a skull-cap, beard and kaftan, who stood behind the cash-register near the entrance and glared alertly at the customers. This is not the kind of visage one expects to be handing one's bill to—which is another thing my friends wouldn't have liked about the place. In a café you need something different to put you at your ease. He recalled for me those fearsome elders who, in my childhood, bald me up on the way to school to ask fiercely if I had prayed that morning. They all looked alike and they all looked like my grandfather.

This one, old man Gittelberg, was a prince among watchdogs. His eyes didn't relax for a moment. He's just the kind of man I'd like to see gangsters in American films trying to rob. He'd soon settle the hash of all the Humphrey Bogarts. I've seen him bark at a man for merely searching for change on reaching the counter. He likes you to plonk it down and vanish through the door. He doesn't want your salutations, either.

Most of this was already on his face when I walked in that first evening. It was a look I later came to recognize when I saw it on the faces of Customs officials. It was one of extreme distrust. In old Gittelberg's case it was tinged, I eventually discovered, with an equal dose of contempt. His idea was that if you amounted to anything you wouldn't be hanging about his place; although he himself, accepting the fact that human nature is imperfect, and that he had his living to earn, submitted to it — but condemned you in his heart.

My two companions led me to a large round table at which were seated about a dozen young men and women, and after greeting them collectively seized some stray chairs and joined them. I squeezed in as surreptitiously as I could. I didn't want to be conspicuous. I only wanted to listen and learn. They were all of them "black-coated" workers, a type I didn't known intimately, although some of their faces were familiar to me through having seen them at public meetings or in the Whitechapel Library Reference Room of an evening. I was awfully impressed. If you had asked me the difference between them and the people who attend Eton I couldn't have told you. I might even have retorted, ingenuously, "What's Eton?" How terrible it is to be ignorant.

And yet, can I be blamed? They wore collars and ties (not scarves, like my own friends), spoke in emphatically confident tones about whatever it is they were speaking, which happened to be over my head and (I know now) over theirs, too; carried a fountain pen in their top pocket, a wallet in their inside one, and had a hip pocket to extract loose change from. That pocket on the hip had the most crushing effect on me, socially. It added a touch of worldliness to the gesture of paying for a coffee that was almost frightening. A man with a hip pocket, you felt, was a man to be reckoned with. I had none of these accessories. Certainly a fountain pen was out of the question. I had enough to cope with at home without inviting the gibe that I was "swanking."

Several conversations were being pursued at the same time on roughly the same theme: gramophone records and their delights and imperfections. It's the easiest way, I've since discovered, to keep a mob in a room impressed. If you say you don't "care" for the "wind section"in an orchestra, or the "fourth movement" in a symphony, who's to contradict you? Who can say that you don't know what you're talking about?

There were also some personal remarks about people I'd never heard of that were fused with the

general intellectual drift of the conversation. I heard someone exclaim, "Toscanini—pah!"—a remark that has stayed in my mind all these years when so many more comprehensible, not to say useful, ones (particularly by those who were paid to educate me) have vanished from the memory. Yet this phrase, ambiguous, ill-tempered, lacking rhythm, more in fact like a slogan than a coherent sentence — this phrase remains with me, still. I wondered who Toscanini was and, even more curiously, why "pah!"?

I certainly wasn't such a fool as to ask. In no time I'd have been rushed out from among those table-cloths, with only a slight pause at the door for old Gittelberg to extract fourpence from me — and an end to my intellectual pilgrimage!

Although puzzled I was not bored. How the conversation ricochetted across the table! And not to understand a word of it: how refreshing a change! I soon saw what I had lost in always having conversed with people whose verbal aims were so pathetically circumscribed. You scarcely needed to listen to their meaning. You could read a book while they were talking and you missed nothing. Even your actual presence wasn't strictly necessary. With my grandfather, for instance: if you were in the back-kitchen when he entered to take his seat at the fire he would talk without ever checking up on your presence. On one occasion I left the room as soon as he had come in and settled himself at the fire with his back to me — and didn't return until tea-time, but made sure, as I entered quietly and took a seat on the sofa, to say with a sigh, "Yes, that's the way it is and that's the way it'll always be. You can't change human nature." My grandfather heaved an answering sigh and nodded his head. I had obviously made a very intelligent comment on whatever he had been saying. I wonder what it was?

You couldn't get away with that kind of thing at Gittelberg's. A remark there had to make its point. Only a fool would attempt the abstractions that had got across my grandfather. I had the good sense to see that it would be fatal to say, for example, "Music—it's got something, you know," or "Music—it's not the only way of having fun." No; at Gittelberg's, if you wanted to make yourself felt, you had to use your brain, say something pithy like the chap who had put over the unforgettable "Toscanini — pah!"

I found no clue to this mystical incantation until several years later in an art gallery when I heard a gaudily dressed student, with a cigarette-holder as tall as

(Continued on Page Sixty-Seven)

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Patterns Of Living For The Jewish People On The American Scene: Good Or Aimless Future?

Address to the National Conference of Jewish Communal Service

BY RABBI IRA EISENSTEIN, SOCIETY FOR THE ADVANCEMENT OF JUDAISM, NEW YORK

In some quarters there is a feeling that we are undergoing a revival of Jewish life in America. No serious study has been made, so far as I know, of public opinion on this question. But there is no doubt that in certain religious and cultural areas, and in various community organizations, a spirit of optimism, not present some years ago, has grown up.

In the interest of a clear understanding of our present spiritual condition, it would be worthwhile to ask a number of questions: First, on what is this optimistic outlook based? Second, to what extent does it correspond to the realities? Third, to what extent is this so-called revival an illusion? I shall try to discuss each of these questions in turn.

First, What is the basis for the belief, wherever it may exist, that Jewish life is undergoing a renaissance in America? Undoubtedly, one of the factors is the great increase in the number of new congregations being formed. The figures in the Reform and Conservative groups seem to indicate that congregational life has expanded considerably in the last ten years. The Orthodox Union is perhaps not completely representative of all the orthodox-minded Jews in the country. But I dare say that the Union too could point to a considerable increase in the congregations affiliated with it.

Second, the campaigns for Jewish causes have enlisted many tens of thousands of contributors. In one community after another the impression is given that the base has been broadened from year to year. Since the establishment of Welfare Funds and Welfare Federations, there has been a great deal more efficiency in the gathering of public Jewish funds, and, with this efficiency, has gone, to a great extent, the ease with which individual Jews have been able to escape their responsibility.

In addition, quite impressive sums of money have been raised. A statement recently issued indicates that one billion dollars has been turned over to overseas rescue and rehabilitation, both in Europe and Israel during the past ten years. Certainly this is an impressive figure.

Another source of optimism lies in the report brought back from the military camps and from overseas, both by Chaplains and by GIs who have had an opportunity to take advantage of what the Chaplains have to offer. It seems that Jewish soldiers and sailors and air force men do gravitate to the Chaplain's office, and seem to indicate a keen desire to form Jewish associations under the auspices of the religious leader. Especially on the High Holidays and the Festivals, the GIs would consider themselves most unfortunate if they could not participate in the formal and informal activities arranged for by the Jewish Chaplains.

We may also point to the large number of Jews who have made it a point to visit Israel. Anyone close to the scene is very much aware of the fact that there is practically a commutation system going on. Jews are coming and going from Israel constantly. The tourists to Israel have come, for the most part, from the United States, and the increased tourist trade has constituted a considerable asset to Israeli economy. These trips to Israel, and, incidentally, the visits to this country by Israelis, have contributed toward the setting-up of what many now refer to as a "two-way passage" between Israel and the Diaspora.

This two-way passage is intended to intensify the bonds that unite the Jews of Israel with those living outside, and since almost all Jews today agree that an affinity and sense of kinship with the Jewish center of the world is indispensable to a more intensive Jewish life, the increase in the number of those who come and go represents a corresponding increase in the Jewish consciousness, and hence the Jewish interests of American Jewry.

I refer to these four factors as

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perhaps the major ones. Undoubtedly there are others which are not so easily identified, and which may also contribute to the general picture. For example, there is to be noted a change in the attitude of young Jews to their immigrant forebears. No doubt the attitude of the first generation toward the foreigner was a most unfortunate one. It was assumed that he came to these shores with only his clothes and his bundle on his back, that he brought with him no culture, no tradition, and nothing worth importing to this new and potentially great America. As a result, most young American Jews despised the Judaism of their fathers, and exerted themselves to the fullest to dissociate themselves from what they regarded as intrinsically alien.

Today one can recognize a new appreciation of the immigrant Jew. If we examine some of the books which have come out in the last few years, we see a new spirit. A book like "Life Is With People" has the respectable endorsement of the Anthropology Department of Columbia University, and an introduction by Margaret Mead. A book like this was perhaps not possible some years ago, because it treats the life in the small Jewish village in Russia with seriousness and with respect. The scientific approach is part of the importance which is attached to the stetl.

Another book, such as Maurice Samuel's "World of Sholem Aleichem," which won a prize in this country for being the best of its type, has undoubtedly introduced thousands of young Jews to a world which they might previously have held in contempt. Indeed, Sholem Aleichem himself has enjoyed a remarkable revival in this country in recent years. The "Commentary on American Life," edited by Elliott Cohen, which appeared recently, also reveals a new interest by young literary artists in the Jewish scene.

Professor Heschel's "The Earth Is The Lord's," which is a poetic and eloquent paean to the life of the Jew in Europe, perhaps overglorifies the realities of that life, but judging by many who have read this book, it restores the equilibrium of understanding and evaluation which was lacking heretofore.

To the extent that American Jews growing up today have now come to understanding that the Judaism of their forebears was one of value and of beauty, there is good reason to believe that Jewish life is entering a new phase. In addition, a new hunger for religion has been expressed by many students on college campuses, reflected in the publication recently of several serious books on Jewish theology. The old anti-religious attitude does not prevail any more quite in the same way that was common in the twenties and thirties. Religious literature has now achieved respectability. This may be due, in part, to the general conditions of the world. It may be due in part to the lead which has been given to such writing by Protestant thinkers like Niebuhr, Tillich, and others.

The fact remains, however, that these books are being written, and are being published and distributed. Many a Jew, who at one time believed that he was giving up his

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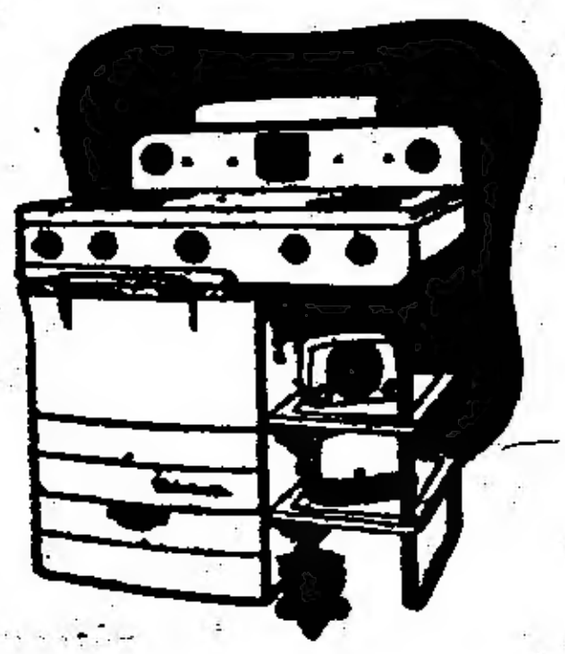

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Judaism on intellectual grounds, now finds it not quite so easy to justify a defection from the Jewish ranks on those grounds.

Jewish radio and television programs are now being broadcast, where some years ago no such programs existed. Many of them are of high quality, while some of them still go along in the old sermonic form. But the following for these programs, both good and conventional, is impressive.

The interest in the cultivation of Hebrew in the Public High Schools, which is not as widespread as it might be, nevertheless, has involved many thousands of young people in the study of the Hebrew language under auspices which are at once demanding and respectable. The students who take formal examinations and college entrance credit for their Hebrew no doubt have quite a different attitude toward the language and all that is associated with it from those who got a smattering of the letters in Sunday School, or a fleeting glimpse into the literature in their Hebrew School.

Along with this revival of Hebrew as a living language, and one recognized by the authorities, there is the summer camp which in recent years has begun to change its character. Some years ago summer camps were places where children went to get away from the hot pavements. The programs were pretty much matters of athletics and good food. In recent years there has been a trend toward the specialized type of camp, and along with the specialized nature camps and music camps and art camps there are now Hebrew speaking camps and camps of intensive Jewish programs. In this way many hundreds of children are exposed to happy and wholesome Jewish experiences which they could not possibly acquire in the cities, and certainly not in the intensive form which weeks of close living provide.

Thus far the items are on the asset side. We must now turn to the question, to what extent are these evidences of a genuine revival? To what extent are they merely peripheral or superficial? I believe that it would be the better part of wisdom if we took a realistic view of the situation, and did not attempt to surround it in a glow of hazy optimism. We have had a great deal too much of this kind of ease in American Zion. If we examine some of these developments with a view of recognising the truth rather than with the purpose of cheering ourselves up, we might face the future with a full understanding of what the problems are.

Let us examine the increase in the number of congregations. Ha

(Continued on Page Seventy)

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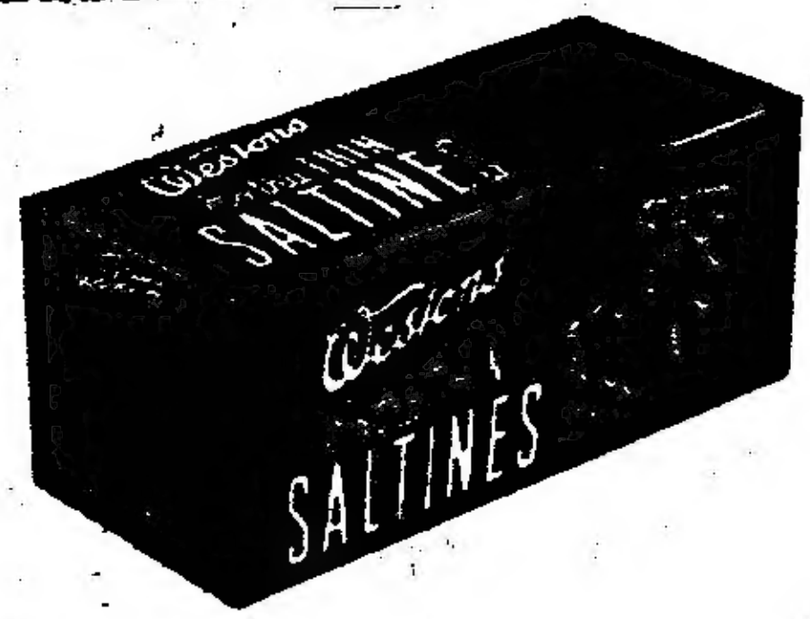

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Mrs. Alfred J. Shaul, Lawrence Avenue West, Toronto, was Miss Boyle Seigel, daughter of Mr. and Mrs. Max J. Seigel, 26 Park Hill Road. Mr. Shaul is the son of Mr. and Mrs. Harry Shaul, 101 Fronteenac Avenue.

—Graphic Artists

Mrs. Zave Harold Kahn, Lemieux Avenue, was Miss Arline Rhona Rose, daughter of Mr. and Mrs. Max Rose, Willowdale Avenue, Montreal. Mr. Kahn is the son of Mr. and Mrs. Bernard Kahn, North Avenue.

—Drummond Photos

Mrs. Mark Tanz was Miss Gilda Newman, daughter of Mr. and Mrs. Alec Newman, 123 Albany Avenue, Toronto. Mr. Tanz is the son of Mr. and Mrs. Louis Tanz, 74 Lyndhurst Avenue.

—Bollard and Jarrett

Mrs. Jonathan Freiberg Reichert, of St. Louis, Missouri, was Miss Joyce Melvia Baron, only daughter of Dr. and Mrs. Charles Baron, of Cincinnati, Ohio. Her mother was the former Miss Charlotte Solzado, R. N., of Montreal. She is the niece of Mr. and Mrs. Harry Sandbad, 1145 Lajoie Avenue, Montreal. Mr. Reichert is the youngest son of Reverend Dr. and Mrs. Victor Emmanuel Reichert, of Cincinnati, Ohio.

—Carl Carlson Photo

Mrs. Phillips Michael Burke, below, 5490 Lemieux Avenue, Montreal, was Miss Barbara Shirley Ziff, daughter of Mr. and Mrs. Hyman Ziff, 4915 Fulton Avenue. Mr. Burke is the son of Mr. and Mrs. Ben Burke, 4385 Queen Mary Road.

—Poem

—Drummond Photos

Mrs. Bernard Sugarman, below, of Weirton, West Virginia, was Miss Sylvia Herscovitch, daughter of Mr. and Mrs. Samuel Herscovitch, Draper Avenue, Montreal. Dr. Sugarman is the son of Mr. and Mrs. Morris Sugarman, of Steubenville, Ohio.

—The Hague Studio

Mrs. Milton J. Rose, below, of Schenectady, N. Y., was Miss Elizabeth Roth, daughter of Mr. and Mrs. Nathan Roth, 5692 Jeanne Mance Street, Montreal. Mr. Rose is the son of Mr. and Mrs. B. Rose, of Lynn, Mass.

Mrs. Sydney Shoychet, below, was Miss Helen Oberman, daughter of Mr. and Mrs. Frank Oberman, 9 Northcliffe Boulevard, Toronto. Mr. Shoychet is the son of Mr. and Mrs. Jacob Shoychet, of Oshawa.

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Mrs. Jack Brazer, Victoria Avenue, Montreal, was Miss Elissa Bloom, daughter of Mr. and Mrs. Samuel Bloom, Victoria Avenue. Mr. Brazer is the son of Mr. and Mrs. Sydney Brazer, McLynn Avenue.
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Mrs. Louis Fridkander, 3110 Linton Avenue, Montreal, was Miss Ann Poretman, daughter of Mr. and Mrs. A. L. Poretman, of Yarmouth, N. S. Mr. Fridkander is the son of Mr. and Mrs. Solomon Fridkander, 6673 St. Hubert Street.
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Mrs. [illegible] Rubinoff, 170 Old Forest Hill Road, Toronto, [illegible] Rubinoff of Toronto.

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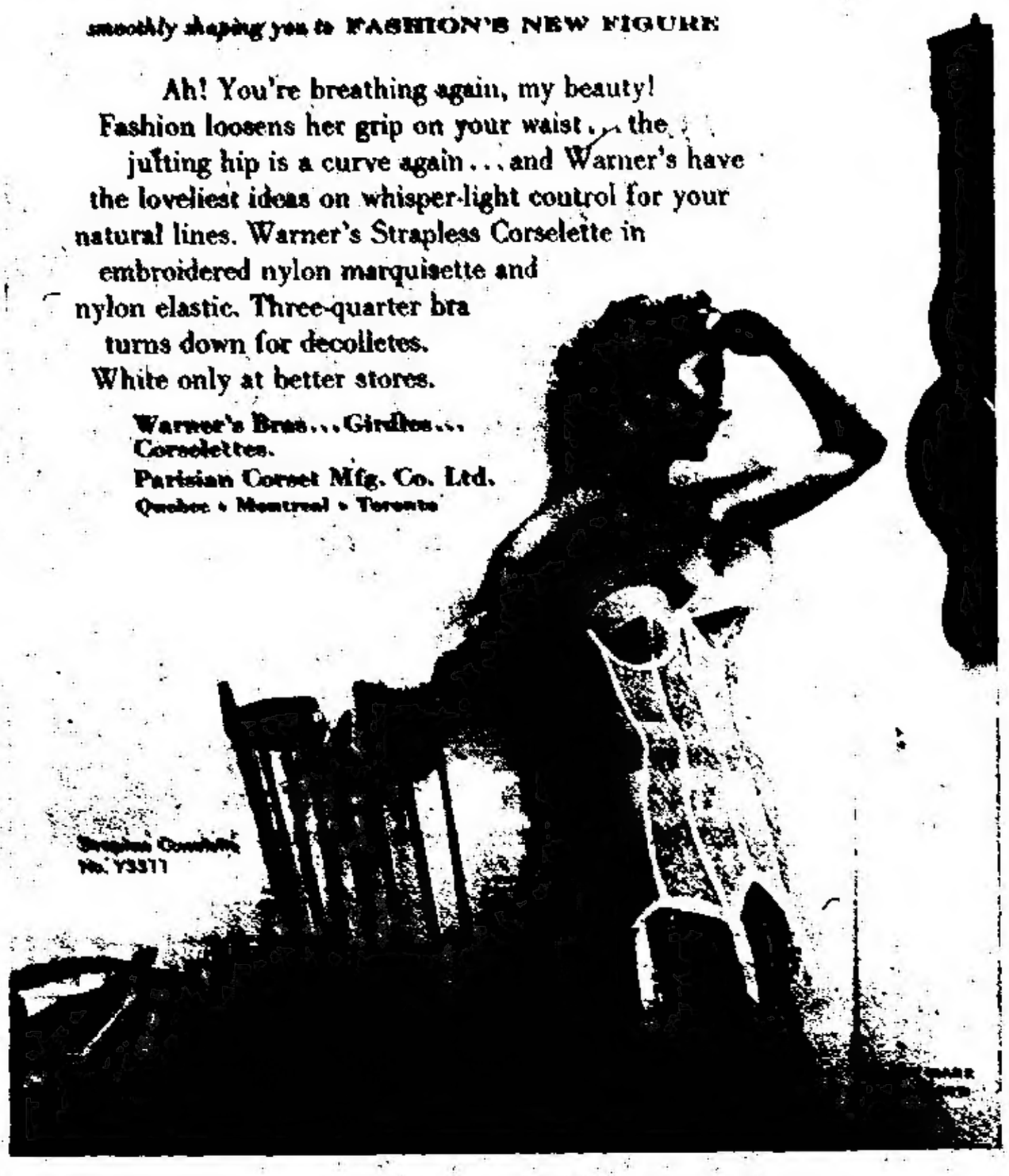

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Mrs. Arthur Meglinsky was Miss Marilyn Cohen, daughter of Mr. and Mrs. David Cohen, all of 4660 Dupuis Avenue, Montreal. Mr. Meglinsky is the son of Mr. and Mrs. Louis Meglinsky, Bourret Avenue.

—Drummond Photos

Mrs. Joseph Lightman (Lichtman), 5760 Darlington Avenue, Montreal, was Miss Sylvia Swirsky, daughter of Mr. and Mrs. Samuel Swirsky, Hutchison Street. Mr. Lightman is the son of the late Mr. and Mrs. H. Lichtman. —Drummond Photos

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Mrs. David E. Bloom, 5210 Dalcroft Avenue, Montreal, was Miss Beverly Gross, daughter of Mr. and Mrs. Abe Gross, 2510 St. Catherine Road. Mr. Bloom is the son of Mr. and Mrs. Morris Bloom, 5005 Stuart Avenue, formerly of Tel Aviv, Israel. Mrs. Bloom is the granddaughter of Mr. and Mrs. Samuel Horowitch, 2510 St. Catherine Road. —Drummond Photos

Above, and top right: Mrs. James Lawrence Kastner, Trans Island Avenue, Montreal, was Miss Anne Shivilenko, daughter of Mr. and Mrs. Idel Shivilenko, Van Horne Avenue. Mr. Kastner is the son of Mr. and Mrs. M. A. Kastner, Trans Island Avenue.

—H. S. Adler

Mrs. Bernard Goldberger, right, was Miss Jennie Yoshinsky, daughter of Mrs. S. Yoshinsky, 121 Kendal Avenue, Toronto. Mr. Goldberger is the son of Mr. and Mrs. Edmund Goldberger, 126 Regina Avenue.

—Famous Studio

Mrs. Sol. Victor, 1782 Glendale Avenue, Montreal, was Miss Harriet (Bobbie) Hatfield, daughter of Mr. and Mrs. Nick Hatfield, 2235 Bedford Road. Mr. Victor is the son of Max Victor, 1782 Glendale Avenue, and of the late Mrs. Rose Victor.

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Pamela Ruth, aged two, and David, five, are the children of Mr. and Mrs. Joel Kobulnick, 4322 Plamondon Avenue, Montreal; grandchildren of H. Azmier, of Ottawa, Ont., and of the late Mr. and Mrs. David Kobulnick. —Van Der Aa, Morgan's

Donna Gail, aged five and one-half, and Marilyn Dorothy, three, are the children of Mr. and Mrs. Edward Benjamin, Linton Avenue, Montreal; grandchildren of Mr. and Mrs. B. Karpman, Wilder Avenue; and of Mr. and Mrs. J. Benjamin, Jeanne Mance Street; great-grandchildren of Mrs. A. Mishkin, Henri Julien Street; and of S. Karpman, Pratt Avenue. —I. Posluns

Howard Josiah, aged one year, and John David, four and one-half, are the children of Mr. and Mrs. Ralph I. Berish, de l'Epee Avenue, Montreal; grandchildren of Harry H. Soobiner, Bloomfield Avenue, and of the late Mrs. Annie Soobiner; and of Mr. and Mrs. Samuel Berish, Mountain Sights Avenue; great-grandchildren of Mrs. Clara Berish, Esplanade Avenue. —Studio Tonio Lions

—Studio Tante Liane

Nancy Gail, left, aged four, is the daughter of Mr. and Mrs. Ben. Kevenet, 3080 Linton Avenue, Montreal; sister of Stephen, aged one year; granddaughter of Mr. and Mrs. David Littman, 209 Bernard Avenue West; and of Mr. and Mrs. James Kevenet, 785 Wiseman Avenue.

Theresa Gwen, above, aged two, is the daughter of Mr. and Mrs. Victor Adelstein; granddaughter of Mr. and Mrs. George Adelstein, all of 5249 Waverley Street, Montreal; and of Mr. and Mrs. David Littman, 209 Bernard Avenue West.

—Studio Tante Liane

Audrey Sharon, above, aged fifteen months, is the daughter of Mr. and Mrs. Max Edelstein, 5400 King Edward Avenue, Montreal; granddaughter of Mr. and Mrs. H. Baimel, 5288 St. Urbain Street; and of Mr. and Mrs. Philip Edelstein, 6091 Park Avenue; great-granddaughter of Issie Stolovitsky, 6091 Park Avenue.

—Studio Tante Liane

Ghada, above, aged eighteen months, is the daughter of Mr. and Mrs. M. Wachtel, 6325 Trans Island Avenue, Montreal; sister of Andy, aged six; granddaughter of Mrs. Hadie Laughton, 6350 McLynn Avenue.

—Studio Tante Liane

Sharon Lee Cantlie, left, aged three, is the daughter of Mr. and Mrs. Harry Bernstein, 2513 Maplewood Avenue, Montreal; sister of Barbara Jan, aged seven; granddaughter of Mrs. Hannah Klein, Maplewood Avenue, and of the late Abraham Klein; and of Mrs. Pearl Bernstein, Barrydale Avenue, and the late Morris Bernstein.

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Below, Sheila Beth, aged six; Heather Karen, aged four years; Eric Paul, aged one, are the children of Mr. and Mrs. Samuel Posner, 60 Brucewood Crescent, Toronto; grandchildren of Mr. and Mrs. J. Sandy, 594 Avenue Road; and of the late Mr. and Mrs. I. Posner.

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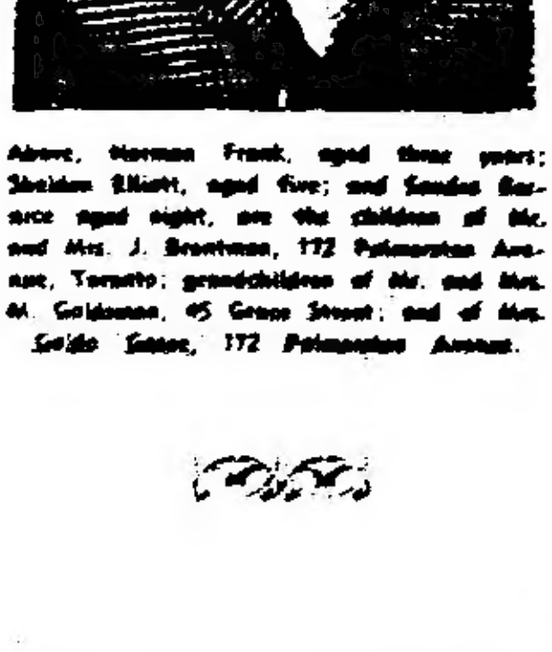

Above, Norman Frank, aged three years; Sheldon Elliott, aged five; and Sandra Barrace aged eight, are the children of Mr. and Mrs. J. Brentman, 172 Palmerston Avenue, Toronto; grandchildren of Mr. and Mrs. M. Goldsman, 45 Grove Street; and of Mrs. Sadie Sutan, 172 Palmerston Avenue.

...a; Heather Karen, ...l, aged one, are ...rs. Samuel Posner, ... Toronto; grand- ...Sandy, 394 Avenue ... Mr. and Mrs.

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Mrs. Nathan Vandelmen, 4688 Hutchison Street, Montreal, was Miss Sylvia Morgen, daughter of Mr. and Mrs. A. Morgen, 4392 Laval Avenue. Mr. Vandelmen is the son of Mr and Mrs. J. Vandelmen, 4575 Wilson Avenue.

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Stephen Lorne, right, aged two and one-half, is the son of Mr. and Mrs. Max M. Richler, 2747 Maplewood Avenue, Montreal; grandson of Mr. and Mrs. J. Smith, 3901 La Petrie Street; and of Mrs. E. Richler, 5325 Jeanne Mance Street; great-grandson of Mrs. Molly Richler, 5325 Jeanne Mance Street.

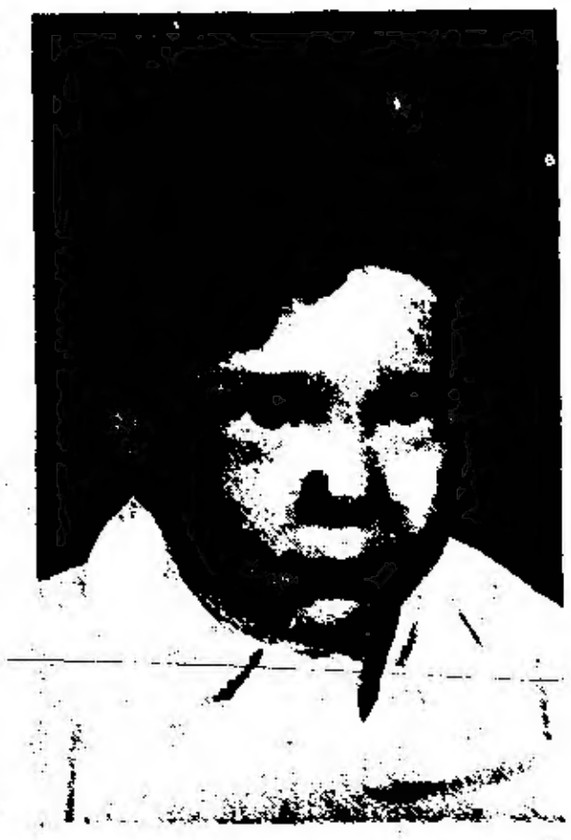
—Studio Tante Liane

—Leslie Millett Studio

Charles Ronald, aged eight, is the son of Mr. and Mrs. Gerald Kahn (nee Annie Sanders), 5088 Grosvenor Avenue, Montreal.

Israel David, right, aged one year, is the son of Mr. and Mrs. Isaak Morris Krischer, 4117 de Bullion Street, Montreal; grandson of W. Elbaum, 4117 de Bullion Street, and of the late Mrs. Sarah Elbaum.

—Fisser Studio



Gary Michael, aged nineteen months, is the son of Mr. and Mrs. Nathan Caplan, 7759 de l'Epee Avenue, Montreal; grandson of Mrs. Jennie Polansky, Hutchison Street, and of the late Joseph Polansky; and of Mr. and Mrs. Max Caplan, McLynn Avenue; great-grandson of B. Smith, Clark Street.

—Studio Tante Liane

Howard Steven, right, aged nineteen months, is the son of Mr. and Mrs. Irving Grundman, 5852 McKenna Avenue, Montreal; grandson of M. Schreiber, 2475 Van Horne Avenue, and of the late Mrs. Annie Schreiber; and of Mr. and Mrs. M. Grundman, 1277 Lajoie Avenue; great-grandson of Mr. and Mrs. S. Epstein, Esplanade Avenue.

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Daniel Carl Caplan, above, aged eighteen months, is the son of Mr. and Mrs. Morris Caplan, 5221 Doherty Avenue, Montreal; grandson of Mr. and Mrs. D. Shoenbaum, 5982 Park Avenue; and of Mr. and Mrs. Max Caplan, 6443 McLynn Avenue; great-grandson of Mr. and Mrs. B. Smith, 4271 Clark Street.

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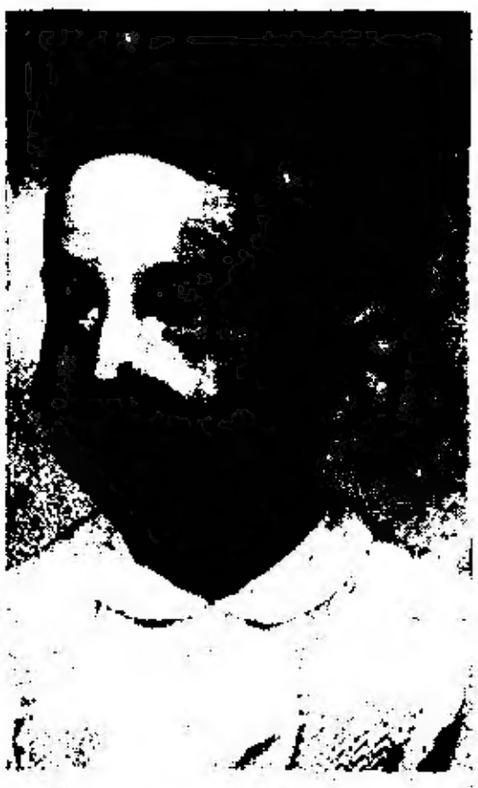
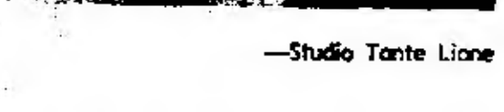
...ston, below, aged two, is the son of Mr. ... Mrs. Zelig Weinstein, 2107 Bedford ...J, Montreal; grandson of Mr. and Mrs. ...een, 6017 Waverley Street; and of Mr. ... Weinstein, 3927 La Petrie Street.



—Studio Tante Lione

Robert Gerald, left, aged two, is the son of Mr. and Mrs. B. Millmon, 4650 Ridgevale Avenue, Montreal; grandson of Mr. and Mrs. N. Trachtenberg, Fairmount Avenue West; and of A. Millmon, Park Avenue.



—Studio Tante Lione

Marc, above, aged fifteen months, is the son of Mr. and Mrs. Nat. Isenberg, 5880 Wilderton Avenue, Montreal; grandson of Mr. and Mrs. D. Applebaum, 5862 Wilderton Avenue; and of Mrs. Rose Aaronshin, Park Avenue; great-grandson of Mrs. C. M. Applebaum, Esplanade Avenue.

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Stanley Michael, aged one year, is the son of Mr. and Mrs. Myer Elmh, 5174 Cote des Neiges Road, Montreal; brother of Gary Steve, aged four; grandson of Mr. and Mrs. S. Wittenstein, 7520 Quesbec Avenue; and of Mrs. B. Elmh, 23 Fairmount Street West, and of the late J. Elmh.

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Mrs. Thomas Cash, 398 Markham Street, Toronto, was Miss Lillian Erdos, daughter of the late Mr. and Mrs. Marcus Erdos. Mr. Cash is the son of Mr. and Mrs. Morris Cash, Markham Street. —Dale Studio

Mrs. Albert Norton Longert, below, was Miss Geraldine Cozman, daughter of Mr. and Mrs. J. W. Cozman, 138 Robino Avenue, Toronto. Mr. Longert is the son of Mr. and Mrs. H. Longert, 249 Lauder Avenue.

—A. Gilbert

Mrs. Gordon Perlmutter, 869 Avenue Road, Toronto, was Miss Estelle Shore, daughter of Mr. and Mrs. Samuel Shore, of Beamsville. Dr. Perlmutter is the son of Mr. and Mrs. Louis Perlmutter, 502 Glen Park.

—Graphic Artists

Mrs. Joseph Waltman, below, was Miss Geri Barshay, daughter of Mrs. Fay Barshay, 94 Berkside Drive, Toronto. Mr. Waltman is the son of Mr. and Mrs. Morris Waltman, 652 Richmond Street West.

—Graphic Artists

Mrs. Samuel Modenik was Miss Delores Berman, daughter of Mrs. B. Berman, 291 St. George Street, Toronto. Mr. Modenik is the son of Mr. and Mrs. J. Modenik, 93 Baldwin Street.

—A. Gilbert

Mrs. Philip Tabachnik, below, was Miss Joyce Midetsky, daughter of Mr. and Mrs. Harry Midetsky, 221 Beatrice Street, Toronto. Mr. Tabachnik is the son of Mr. and Mrs. Louis Tabachnik, 461 Ossington Avenue.

—Graphic Artists

Mrs. William A. Green was Miss Hindy Cooper, daughter of Mr. and Mrs. Arthur Cooper, 366 Rexton Road, Toronto. Mr. Green is the son of Mr. and Mrs. Charles Green, 1071 Eglinton Avenue West.

—Graphic Artists

Mrs. Zelick Serber, below, was Miss Ruth Last, daughter of Mr. and Mrs. Irving Last, 1291 St. Clair Avenue West, Toronto. Mr. Serber is the son of Mrs. Fay Serber, 14 Brunswick Avenue, and the late Samuel Serber.

—Graphic Artists

...een was Miss Mindy
...Mr. and Mrs. Arthur
...Road, Toronto. Mr.
...Mr. and Mrs. Charles
...ton Avenue West.
—Graphic Artists

...below, was Miss Ruth
... and Mrs. Irving Lass,
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... Mrs. Fay Serber, 141
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—Graphic Artists

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There's an industrialist in Toronto, and a well-known businessman in Vancouver, and a statesman in Ottawa who will tell you that the best way to relax from the cares of the day is to get behind the wheel of a 1953 Cadillac.

And there are also thousands upon thousands of other Cadillac owners throughout Canada, and elsewhere, who will gladly add supporting testimony to these revealing statements.

For these motorists know, from their own personal experience, that there is no faster or surer way to relax and refresh than to take to the highway with a smooth, comfortable, quiet Cadillac car.

It makes a man feel good just to sit behind the wheel. As he glances about his Cadillac's gracious interior, he's reminded that he has made something out of his years—and that, in itself, gives a lift to his spirits.

And then, once he's out on the highway—well, in no time at all, he's as happy and contented and trouble-free as it's possible for a motorist to be.

He is surrounded with comfort—and his driving is so relaxing and effortless and enjoyable that his mind clears, as the miles go by—and his heart grows gay and his outlook bright and hopeful.

He has literally driven his cares away!

You really ought to try it sometime. Come to think of it, you ought to try it today . . . after your day's work is done.

The car is waiting—and so are we.

A General Motors Value

SEE YOUR AUTHORIZED CADILLAC DEALER

What a Money-Saver!

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THE NEW S.O.S. 10-PAD PACKAGE

Busy housewives welcome this budget-bonus . . . ten of these magic scouring pads, each at lower cost. S.O.S. comes in handy for a score of household uses . . .

Scouring caked and crusted saucepans in one quick, easy operation.

Cleaning coffee pots so your coffee turns out tasting richer and fresher.

Shining cake tins to sparkling brilliance for surer, better baking.

Take advantage of this saving... get S.O.S in the new 10 pad package... *at your grocer's Now!*

Jill Sylvia, aged four years, is the daughter of Mr. and Mrs. Samuel Fruitman, 66 D'Arcy Street, Toronto; sister of Jeffrey Shaul; granddaughter of Mr. and Mrs. S. Grossman, 66 D'Arcy Street; Mr. and Mrs. B. Rosenzweig, 587 Dundas Street West; greatgranddaughter of Israel Mandell, 578 Dundas Street West.
—Sylvia Schwartz

Lorrie Bernard, left, aged two years, is the son of Mr. and Mrs. Murray Applebaum, 576 Crawford Street, Toronto; grandson of Mr. and Mrs. J. Applebaum, 114 Regina Avenue; and of Mr. and Mrs. M. Swartz, 604 Rushton Road.
—Elsenstat

Right, Ronald, aged three and one-half; Sharon, seven; are the children of Mr. and Mrs. Hyman Klein, 4963 Melrose Avenue, Montreal; grandchildren of Mr. and Mrs. Myer Edelstein, 5202 Bernborough Avenue; and of Mr. and Mrs. Jacob Klein, Stuart Avenue, and the late Mrs. Rose Klein.

Stanley, aged ten, and Ethel, aged seven, are the children of Mr. and Mrs. David Magidson, 2705 Maplewood Avenue, Montreal.
—Studio Tante Lione

Read Dorothy Kilgallen daily in THE TELEGRAM

DAILY *plus* WEEKEND

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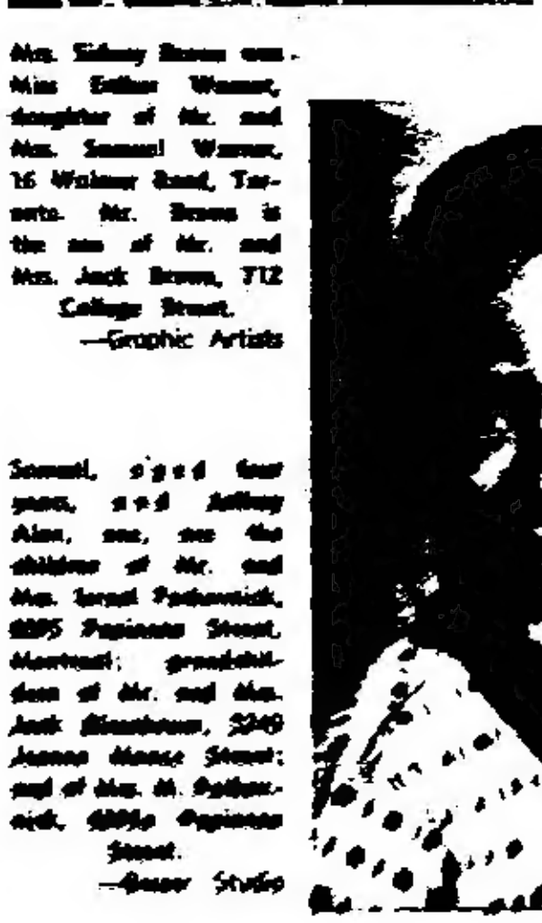
Mrs. I. Gurion Hymen was Miss Ruth Alice Werner, daughter of Mr. and Mrs. Samuel Werner, 16 Walmer Road, Toronto. Mr. Hymen is the son of Mr. and Mrs. Ben Zion Hymen, 412 Spadina Avenue.
—Graphic Artists

Mrs. Irving Ash was Miss Evelyn Adelman, daughter of Mr. and Mrs. Harry Adelman, of Port Arthur, Ont. Mr. Ash is the son of Mrs. Pearl Ash, Bannatyne Boulevard, Toronto, and the late Harry Ash.



Mrs. Sidney Brown was Miss Esther Werner, daughter of Mr. and Mrs. Samuel Werner, 16 Walmer Road, Toronto. Mr. Brown is the son of Mr. and Mrs. Jack Brown, 712 College Street.
—Graphic Artists

Samuel, aged four years, and Jeffrey Alan, one, are the children of Mr. and Mrs. Israel Pasternak, 6895 Papineau Street, Montreal; grandchildren of Mr. and Mrs. Jack Shainblum, 5240 Jeanne Mance Street; and of Mrs. M. Pasternak, 6895a Papineau Street.
—Bruce Studio

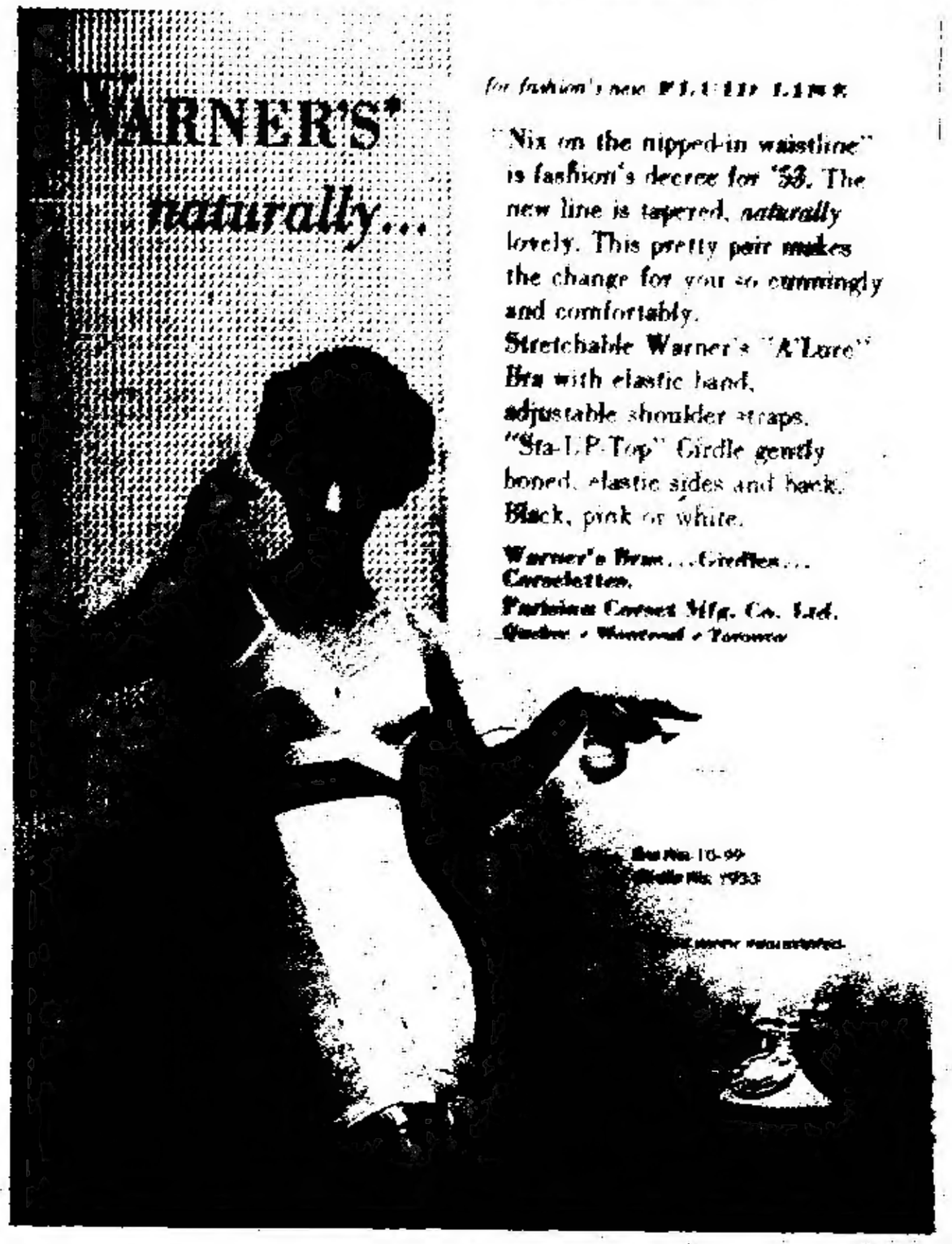
. Gurion Hymen
Miss Ruth Alice
ner, daughter of
and Mrs. Samuel
ner, 16 Walmer
d, Toronto. Mr.
on is the son of
and Mrs. Ben Zion
mon, 412 Spadina
Avenue.
—Graphic Artists

Evelyn Adelman,
Harry Adelman, of
Ash is the son of
Boulevard, Toronto,
erry Ash.

Mrs. Louis Cherry was Miss Shirley Bezer, daughter of Mr. and Mrs. Z. Bezer, all of 830 Dollard Avenue, Montreal. Mr. Cherry is the son of Mr. and Mrs. I. Cherry, La Petrie Street.
—Drummond Photo

Mrs. Sid. Grossner, 3920 Barclay Avenue, Montreal, was Miss Ida Farber, daughter of Mr. and Mrs. I. Farber, de Bullion Street. Mr. Grossner is the son of Mrs. B. Grossner, La Petrie Street, and the late Charles Grossner.
—Drummond Photo

Mrs. Saul Roth, of Perth Amboy, N. J., was Miss Phyllis Hyman, daughter of Mr. and Mrs. Max Hyman, 5268 Hawthorne Avenue, Montreal. Mr. Roth is the son of Mr. and Mrs. Max Roth of Perth Amboy, N. J.
—Drummond Photo



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"Nix on the nipped-in waistline" is fashion's decree for '53. The new line is tapered, *naturally* lovely. This pretty pair makes the change for you so cunningly and comfortably.
Stretchable Warner's "A'Lure" Bra with elastic band, adjustable shoulder straps.
"Sta-UP-Top" Girdle gently boned, elastic sides and back.
Black, pink or white.

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Corselettes.
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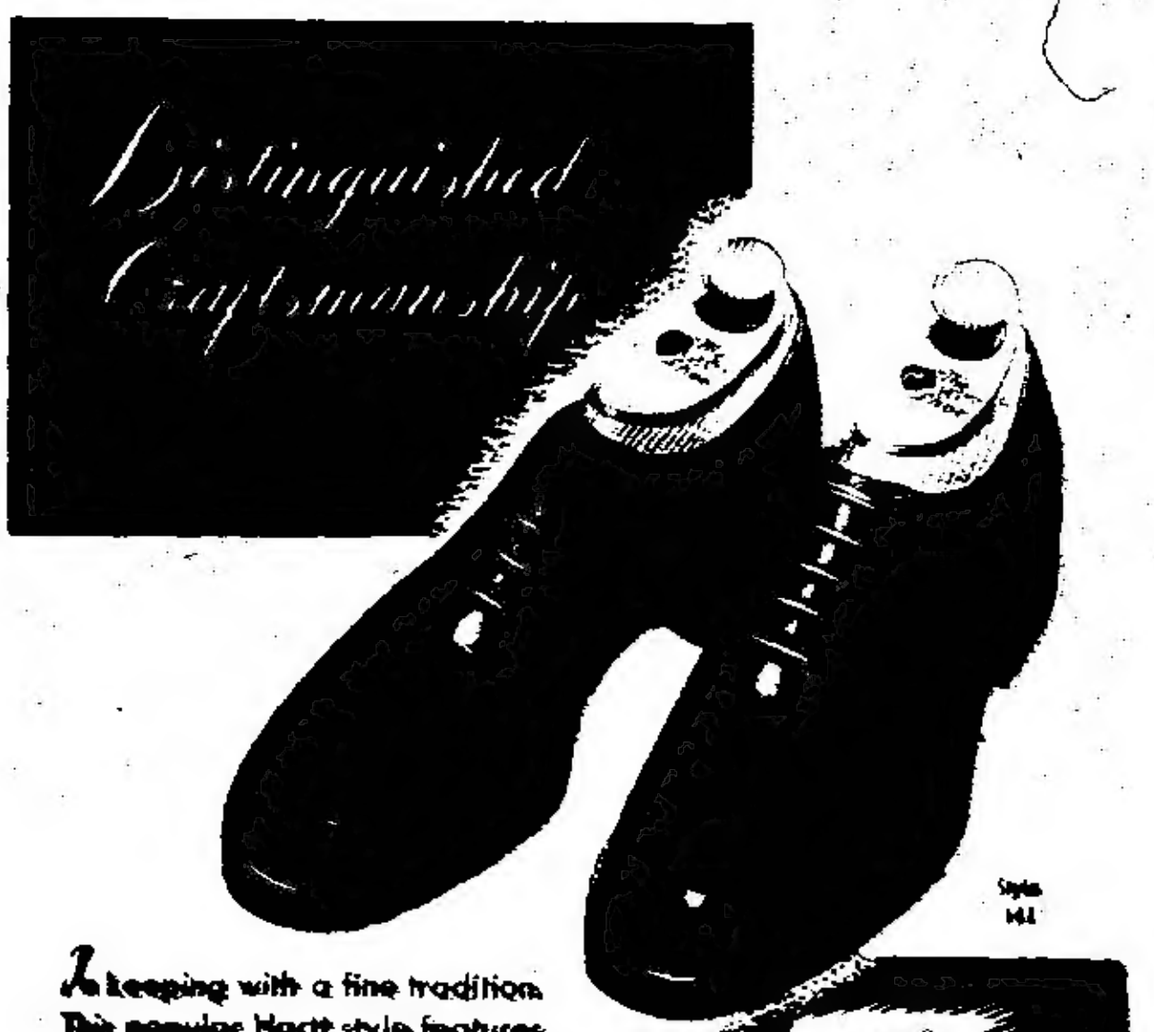

Left, Mrs. Stanley Rismen was Miss Edythe Joy Rojesky, daughter of Mr. and Mrs. Maurice Rojesky, 85 Wells Hill Avenue, Toronto. Mr. Rismen is the son of Mr. and Mrs. George Rismen, 175 Grange Avenue.
—A. Gilbert

—John Palmer

Above, Mrs. Harry Kraft was Miss Lillie Barmen, daughter of Mr. and Mrs. A. Barman, 17 Austin Crescent, Toronto. Mr. Kraft son of Mr. and Mrs. A. Kraft, 34 Ulster Street, graduated with first class honours in pharmacy in the two-year course, standing second in his class, at the University of Toronto.
—Randolph Macdonald of Eaton

Mrs. Max Lostofsky was Miss Evelyn Klayman, daughter of Mr. and Mrs. J. Klayman, 36 Glencairn Avenue, Toronto. Mr. Lostofsky is the son of Mr. and Mrs. P. Lostofsky, 287 Queen Street East.
—A. Gilbert

Judith Ina, aged five, is the daughter of Mr. and Mrs. Sascha Mermerstein, 3298 Cedar Avenue, Montreal; granddaughter of Mrs. Sophie Rabenstein, 397 St. Joseph Boulevard West; and of Mr. and Mrs. M. Mermerstein, of New York.
—Studio Tante Liane

Mrs. Harry Hacker, below, was Miss Esther Rosenblatt, daughter of Mr. and Mrs. Harry Rosenblatt, 129 Beatrice Street, Toronto. Mr. Hacker is the son of Mr. and Mrs. A. Hacker, 135 Palmerston Avenue

—A. Gilbert

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To our Jewish friends and customers, go our thanks and appreciation for their support during these eventful years.

Kraft was Miss Lillian
Mr. and Mrs. A. Ber-
al, Toronto. Mr. Kraft,
A. Kraft, 34 Ulster
first class honours in
-year course, standing
, at the University
ronto.
Macdonald of Eaton's

elow, was Miss Esther
of Mr. and Mrs. Harry
ce Street, Toronto. Mr.
Mr. and Mrs. A. Hacker,

—A. Gilbert

—Von Dyck

Louis Tannenbaum, son of Mr. and Mrs. Hyman Tannenbaum, 5602 Park Avenue, Montreal, graduated from McGill University with a Bachelor of Arts degree, and studies law at McGill. In the second year, he won the Canadian Intercollegiate Boxing Championship.

—Von Dyck

Hilliard Kalman Jesse, above, son of Mr. and Mrs. Louis Jesse, 480 Trenton Avenue, Montreal, graduated from McGill University with a Bachelor of Science degree, and entered the Faculty of Medicine this fall at the University of Buffalo. He took part in the Red and White Revue; and the Psychology Club.

—Von Dyck

Alan Held, left, son of Mr. and Mrs. Samuel B. Held, 5782 Vendome Avenue, Montreal, graduated from McGill University with a Bachelor of Science degree. He was secretary of the McGill Students' Union; and in the Bridge Club and Boxing Club activities.

—Von Dyck

Isadore S. Secretsky, above, son of Mr. and and Mrs. Myer Secretsky, 479 Berwick Avenue, Montreal, graduated from McGill University with a Bachelor of Commerce degree. He took part in United Jewish Students' Appeal; and Hillel Foundation plays.

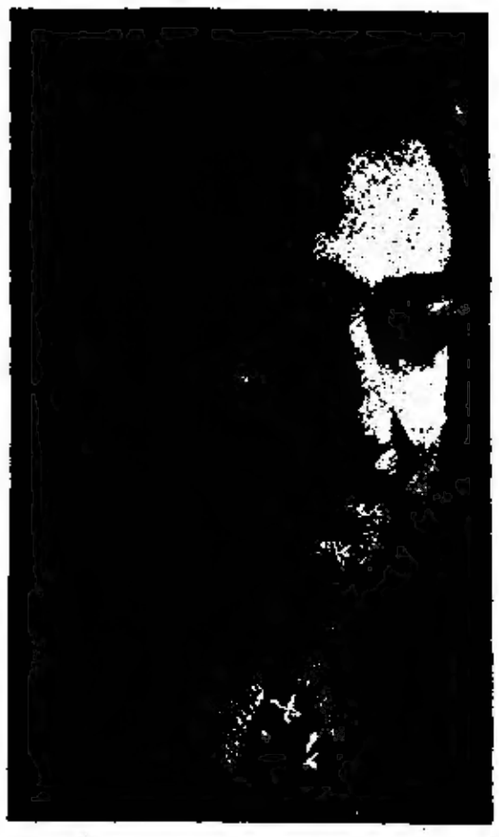
—Von Dyck

Harold William Bergman, son of Mrs. B. Bergman, 737 Rockland Avenue, Montreal, and the late David Bergman, graduated from McGill University with a Bachelor of Science degree. He held office in McGill Chapter of Phi Epsilon Pi Fraternity for the last two years.

—Von Dyck

Chanukah Greetings

TO OUR MANY FRIENDS AND POLICYHOLDERS



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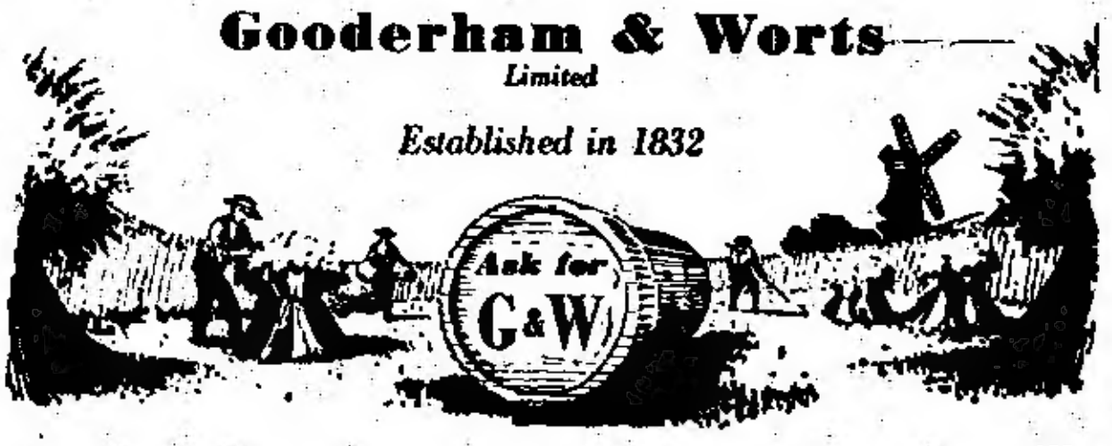

Mrs. Robert Levine was Miss Mindy Ely, daughter of Mr. and Mrs. Albert Ely, 274 Viewmount Avenue, Toronto. Mr. Levine is the son of Mrs. Polly Levine, College Street.
—Arthur Kay

Mrs. Nelson Ludwig, right, was Miss Gertrude Miriam Arbus, daughter of Mr. and Mrs. I. Arbus, Sullivan Street, Toronto. Mr. Ludwig is the son of Mrs. Anne Ludwig, Brunswick Avenue.

—Dale Stu

Mrs. Herbert Samuel Finkelstein, below, w
Miss Glenna Sone, daughter of Mrs. R
Sone, 209 Queen Street East, Toronto. M
Finkelstein is the son of Mr. and Mrs. Her
Finkelstein, 5 Kirkland Boulevard.

Mrs. Seymour Rosenblett was Miss Shiela Striesfield, daughter of Mr. and Mrs. Lew. Striesfield, 30 Elm Ridge Drive, Toronto. Mr. Rosenblett is the son of Mrs. Joseph Rosenblett, Queen Street East, and the late Joseph Rosenblett.
—A. Gilbert

—Dale Stu

ENJOY YOUR COOKING ... AND YOUR FOOD!

We've two ideas in mind when we design a Clare Brothers range. First of all it must cook food so that it tastes better than it's ever tasted before. Next it must be a range that gives you perfect control of the heat you use for cooking.

So you'll find that everything on a Clare Brothers range works towards those ends. It has a Clare Brothers "Properly Proportioned" oven carefully worked out to give an even diffused heat, blanketed with thick layers of insulation. It's the sort of an oven that cooks a roast and leaves the goodness in, that will make an angel cake truly heavenly. You'll find it gives you perfect control of the surface elements too, with a choice of heats and speeds that help you cook exactly the way you've always wanted to. These are the ranges that men like best too, because they cook to perfection and they're so beautifully built they offer real value for the money.

And for your home heating choose a CLARE BROTHERS HECLA FURNACE—the basis of safety and efficiency in your heating system.

Clare Brothers JEWEL *Ranges*

NEW 30. ELECTRIC RANGE has 20" oven, four fast-heating tubular elements. Automatic Electric Clock Control—is ideal for modern kitchens. Also available for all gases.

"122" SERIES STYLE "B" ELECTRIC RANGE has single oven, warming compartment, four fast-heating tubular elements controlled by 7-speed push-button switches. Automatic Electric Clock Control, Minute Minder. Also available for all gases.

CRMAG 8

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—Dale Studio

Finkelstein, below, was
daughter of Mrs. Rose
reet East, Toronto. Mr.
of Mr. and Mrs. Harry
Kirkland Boulevard.

—Dale Studio

ROOMS OF LASTING BEAUTY...

Furnishings by Knoll Associates, Inc.

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Furnishings by Herman Miller Furniture Co.

Furnishings by Knoll Associates, Inc.

You just can't find the equal of Amtico Rubber Flooring, on whatever grounds you judge. For a lifetime of wear . . . so easy to clean, so hard to mar. Beautiful . . . in 26 decorator colors. Fire-resistant, luxuriously quiet and springy underfoot, too. See Amtico Rubber Flooring today!

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Rubber Flooring

An amazing new blend of rubber and plastic that gives you rooms of enduring beauty at a low budget price. So easy to install, you can even do it yourself!

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Robert, aged three, is the son of Mr. and Mrs. Bernie Weisbloom, 5258 Sherbrooke Street West, Montreal; grandson of Mr. and Mrs. H. Simon, 150 Bagg Avenue; and of Mr. and Mrs. Sam. Weisbloom, 3760 de Bullion Street.

—Studio Tante Lione

Howard Irwin, below, aged two years, is the son of Mr. and Mrs. Harvey L. Nadler, 4865 St. Catherine Road, Montreal; grandson of Mr. and Mrs. L. Goffman, Bagg Avenue; and of Mr. and Mrs. A. Nadler, Hutchison Street; great-grandson of J. Rothpan, Bagg Avenue, and of the late Mrs. G. Rothpan.

—Child Art Studios

Elliot, aged twenty-two months, is the son of Mr. and Mrs. Philip Goldenberg, 992 Davaar Avenue, Montreal; brother of Nathan, aged five and one-half; grandson of Mrs. T. Perlman, Dupuis Avenue, and the late N. Perlman; and of Mr. and Mrs. A. Goldenberg, Goyer Road.

—Studio Tante Lione

Mark, below, aged eighteen months, is the son of Mr. and Mrs. Seymour Levine, 4995 Kingston Avenue, Montreal; grandson of Mr. and Mrs. Louis Bettel, 80 Tyrell Avenue, Toronto; and of Mr. and Mrs. Henry Levine, 4911 Fulton Avenue, Montreal; great-grandson of Mr. and Mrs. David Zolov, 4911 Fulton Avenue.

—Studio Tante Lione

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Eileen Wendy, aged nearly two, is the daughter of Mr. and Mrs. Max Kastner, 6285 Mountain Sights Avenue, Montreal; sister of Jeffrey David, aged three months; granddaughter of Mr. and Mrs. Charles Arron, of Halifax, N. S.; great-granddaughter of Mr. and Mrs. A. L. Levy, of Pittsburg, Pa.

—Studio Tante Lione

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Ellen Lee, aged eighteen months, is the daughter of Mr. and Mrs. Michael Beck, 3821 Ridgevale Avenue, Montreal; granddaughter of Mr. and Mrs. Morris Dalen, of Toronto, Ont.

—Studio Tante Liane

Susan, below, aged seventeen months, is the daughter of Mr. and Mrs. Morris Clapoff, 5490 Tavale Avenue, Montreal.

—Studio Tante Liane

Elaine Sharon, aged nearly two, is the daughter of Mr. and Mrs. Aaron Olshansky, 4880 Plamondon Avenue, Montreal; granddaughter of Mr. and Mrs. L. B. Levine, 5217 Hutchison Street; and of Mrs. B. Olshansky, 5228 Hutchison Street; great-granddaughter of Mr. and Mrs. E. Hirsch, 5217 Hutchison Street.

—Studio Tante Liane

Irving, aged thirteen, is the son of Mr. and Mrs. Ben Samuels, 5390 Waverley Street, Montreal; brother of Roslyn, aged eighteen; and of Mrs. M. Zamenshine (Norma), 204 St. Ambie Street, Ville St. Laurent.

—Besser Studio

nearly two, is the
rs. Max Kastner, 6285
e, Montreal; sister of
three months; grand-
Mrs. Charles Arron,
reat-granddaughter of
evy, of Pittsburg, Pa.
—Studio Tante Liane

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Oh Gee! It's OGILVIE!

OGILVIE ALL-READY MIXES — so good — they make cakes that positively melt in the mouth! So easy — the preparation takes only a moment! Grade A eggs and all the other wholesome ingredients are right in the mix . . . all you have to do is to add water, bake and serve!

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CHOCOLATE CAKE MIX
GOLD CAKE MIX
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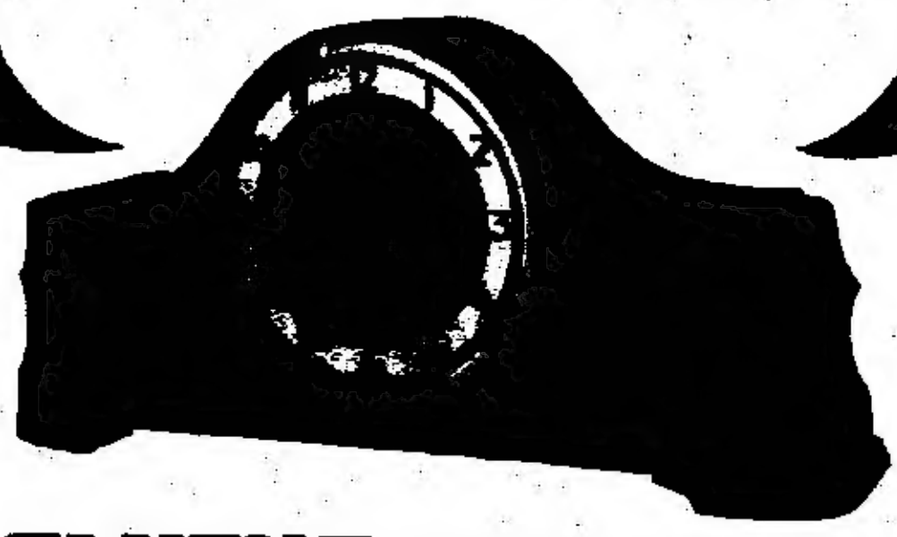
T-BISCUIT MIX

Only Ogilvie Mixes have the fresh magic of "EGGANENE"!

THE OGILVIE FLOUR MILLS COMPANY LIMITED

Designed WITH THE Modern Mantel in Mind...



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Mrs. Marvin Davis was Miss Irene Sloma, daughter of Mr. and Mrs. Saul Sloma of Timmins, Ont. Mr. Davis is the son of Mr. and Mrs. Benjamin Davis, 122 Kendal Avenue, Toronto.

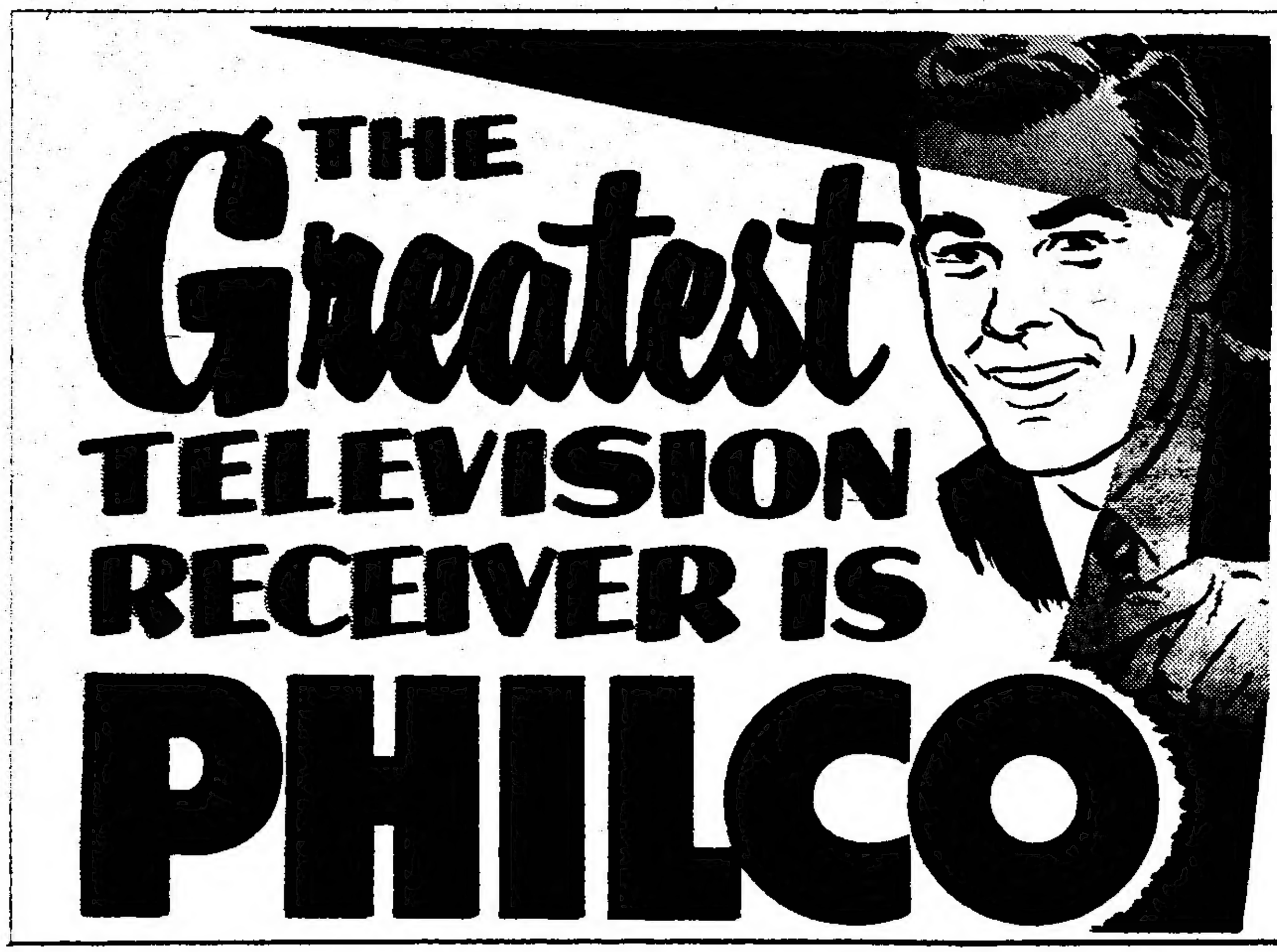
—Ont. Studio

Mrs. Usher Gorbaz, 6090 Mountain Sights Avenue, Montreal, was Miss Natalie Vineberg, daughter of Mr. and Mrs. M. Vineberg, 6090 Mountain Sights Avenue. Mr. Gorbaz is the son of Mr. and Mrs. M. Gorbaz, 4715 Carlton Ave.

—Drummond Photo

Mrs. Louis Osipov, of Vancouver, B. C., Miss Claire Klein, daughter of Mr. and Abraham Klein, 658 Euclid Avenue, Toro Mr. Osipov is the son of Mrs. F. Osipov of Vancouver.

—Graphic Art



...f Vancouver, B. C., was ...aughter of Mr. and Mrs. ... Euclid Avenue, Toronto. ...son of Mrs. F. Osipov, ...ouver.

—Graphic Artists

Mrs. Simon Gold, Ridgewood Avenue, Montreal, was Miss Lillian Rosenzweig, daughter of Mr. and Mrs. Jacob Rosenzweig, de l'Epee Avenue, Montreal. Dr. Gold is the son of Hyman Gold, Lacombe Avenue, and the late Mrs. Fanny Gold.

—Drummond Photo

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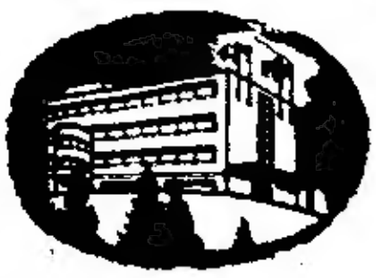

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with a KitchenAid Dishwasher!

"Doing the Dishes" is a chore of the past when you have this revolutionary new Dishwasher in your kitchen! Built by Hobart, *KitchenAid* is the only automatic home dishwasher whose basic principles have been pioneered, tested and proved in the world's biggest, busiest kitchens! The *KitchenAid* gives you complete washing, double rinsing, and thorough electric drying of all your dishes, glasses, silverware, pots and pans . . . and it's all done automatically! You'll be delighted at how much leisure time you enjoy thanks to your *KitchenAid* Home Dishwasher! Send for illustrated folder now!

To operate the *KitchenAid* Dishwasher, simply open the front-opening door, slide out two convenient racks, and load your dishes on to them. Close and latch the door, press the switch . . . *and you're through! KitchenAid* switches itself off automatically when job is done.

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HOME DISHWASHER

MADE BY

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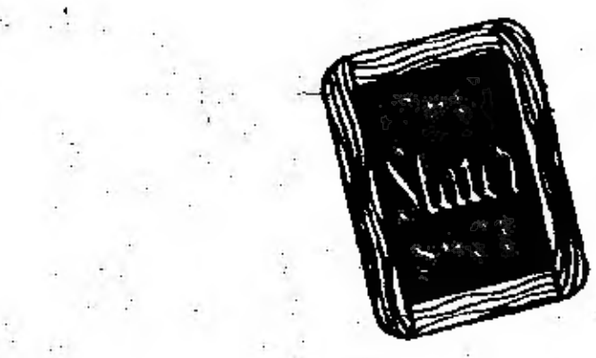
WORLD'S LARGEST MANUFACTURER OF FOOD AND KITCHEN MACHINES

Hymen Donnenfeld, son of Mr. and Mrs. David Donnenfeld, 6676 St. Hubert Street, Montreal, graduated from McGill University with a Bachelor of Science degree. He was president of McGill chapter of Phi Epsilon Pi Fraternity; a member of the McGill Debating Society; and took part in the Red and White Revue.

—Van Dyck

Morris Goodman, below, is the son of Mr and Mrs. David Goodman, 868 Dollard Avenue, Montreal. He is a graduate in Pharmacy from the University of Montreal, with high honours, receiving the University of Montreal prize for success. He also attended McGill University and was a member of Hillel Foundation.

—Studio LaRo



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WALK WITH EASE AND BE HEALTHY • WEAR SLATER SHOES

Slaters

FOR MEN, WOMEN AND CHILDREN

Morris Lyon Schreiberg is the only son of Mr. and Mrs. Harry E. Schreiberg, 6292 McLynn Avenue, Montreal; brother of Frances Claire, aged nine and one-half; grandson of Mr. and Mrs. J. S. Gabriel, of Montreal; and of Mrs. Molly Schreiberg, Lavialette Avenue, and of the late S. Schreiberg. A graduate of Baron Byng High School, he is attending the Rensselaer Polytechnic Institute in aeronautical engineering, in Troy, N. Y.

Irving Friedman, son of Mr. and Mrs. Hyman Friedman, 316 Dufferin Road, Montreal, graduated from McGill University with a Bachelor of Engineering degree in Mechanical Engineering. He played intra-mural volleyball and basketball; and took part in Hillel Foundation activities.

, is the son of Mr.
on, 858 Dollard Ave-
a graduate in Phar-
ity of Montreal, with
ng the University of
cess. He also attend-
nd was a member of
undation.

—Studio LaRose

of Mr. and Mrs. Hyman
n Road, Montreal, gra-
niversity with a Bachelor
ee in Mechanical En-
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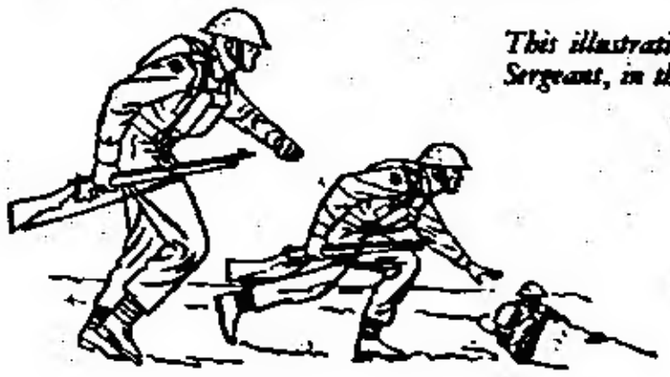
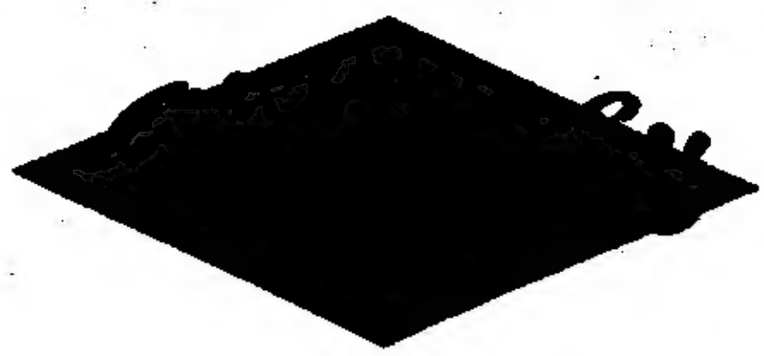


This illustration shows a 1st Class Staff Sergeant, in the uniform of 1895.



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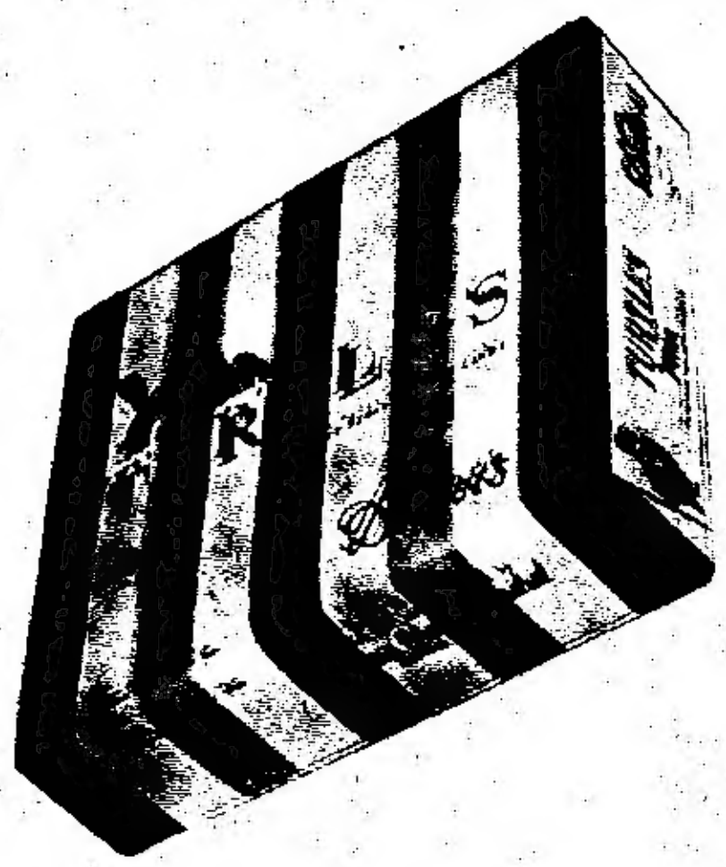
Junior music pupils of Miss Claire Wolf-son, 4647 Hutchison Street, Montreal, are first row, left to right: Geraldine Vosko Revo Cresteh, Golda Gail Margolis, Ruth Spurrell, Frances Miller, Gerald Margolis second row, Harriet Baltzer, Marsha Leiberman, Allan Shapiro, Harvey Hober, Roy Marsha Hallckman, Pearl Ostroff; third row Rhoda Rom, Sandra Freedman, Sandra Cooper Charlotte Kapusta, Margaret Yeccuta, an Hannah Freedman.

—R. E. Fleischmo



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Harvey Haber, Raye
ri Galroff; third row,
edman, Sandra Cooper,
argaret Yaccola, and
reedman.
—R. E. Fleischman

was Miss Sivi Selina
and Mrs. Louis Gold,
Toronto. Dr. Kerman,
r from the faculty of
ersity of Toronto, is
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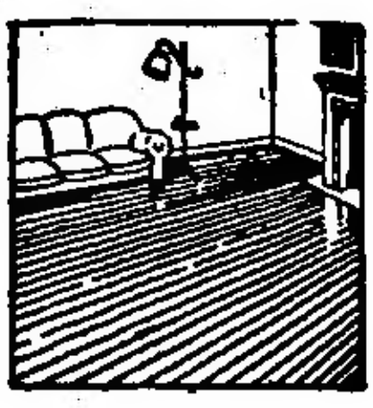

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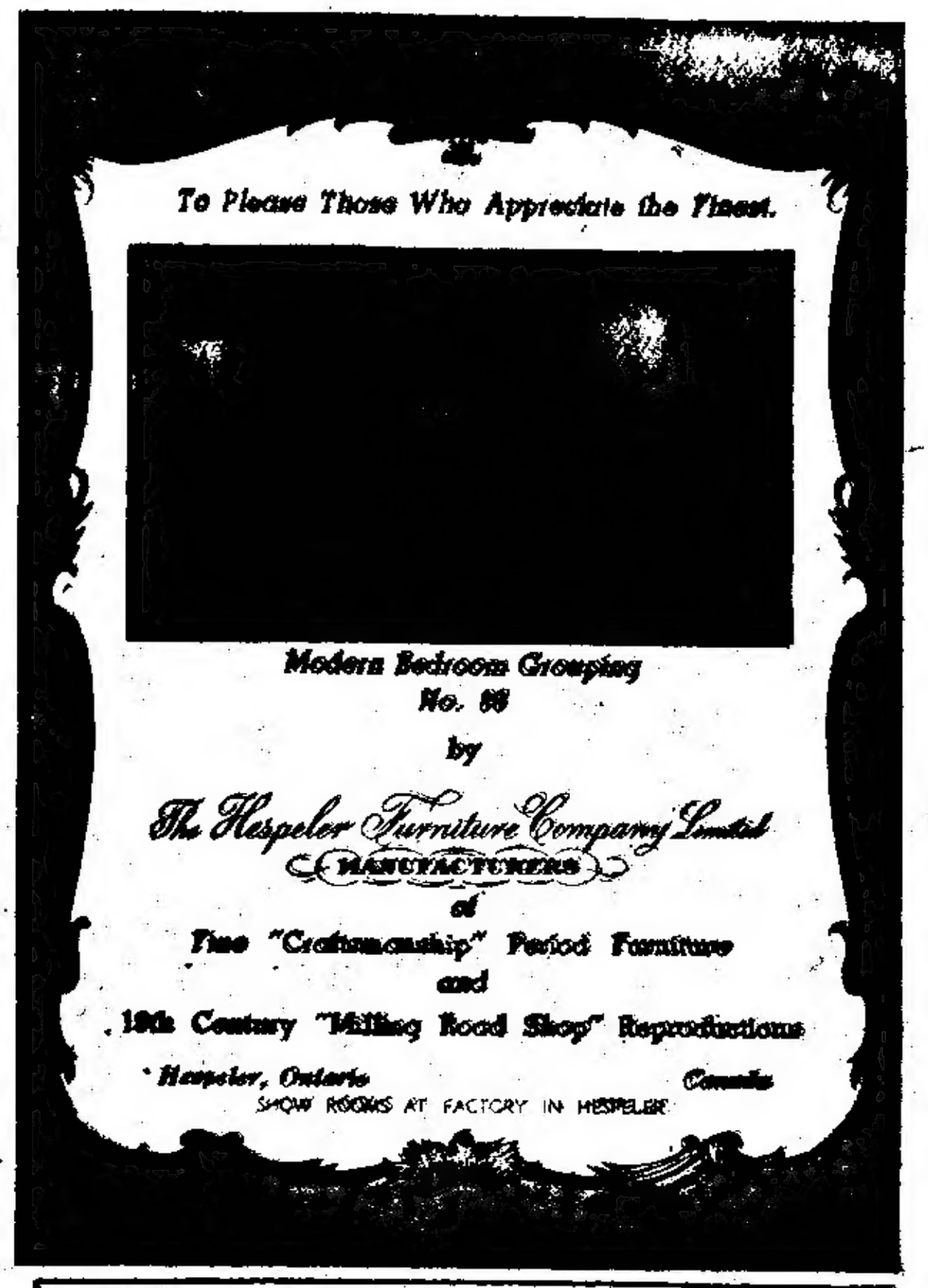
Mrs. Manuel Manis was Miss Sheila Steinfield, daughter of Mr. and Mrs. Charles Steinfield, 597 Shaw Street, Toronto. Mr. Manis is the son of Mrs. E. Manis, 16 Winnett Avenue
—A. Gilbert

Mrs. Abe Solmon, 3288 Waverley Street, Montreal, was Miss Betty Rabinovitch, daughter of Mr. and Mrs. Abraham Rabinovitch, Waverley Street. Mr. Solmon is the son of Mr. and Mrs. Jack Solmon.
—Studiograph



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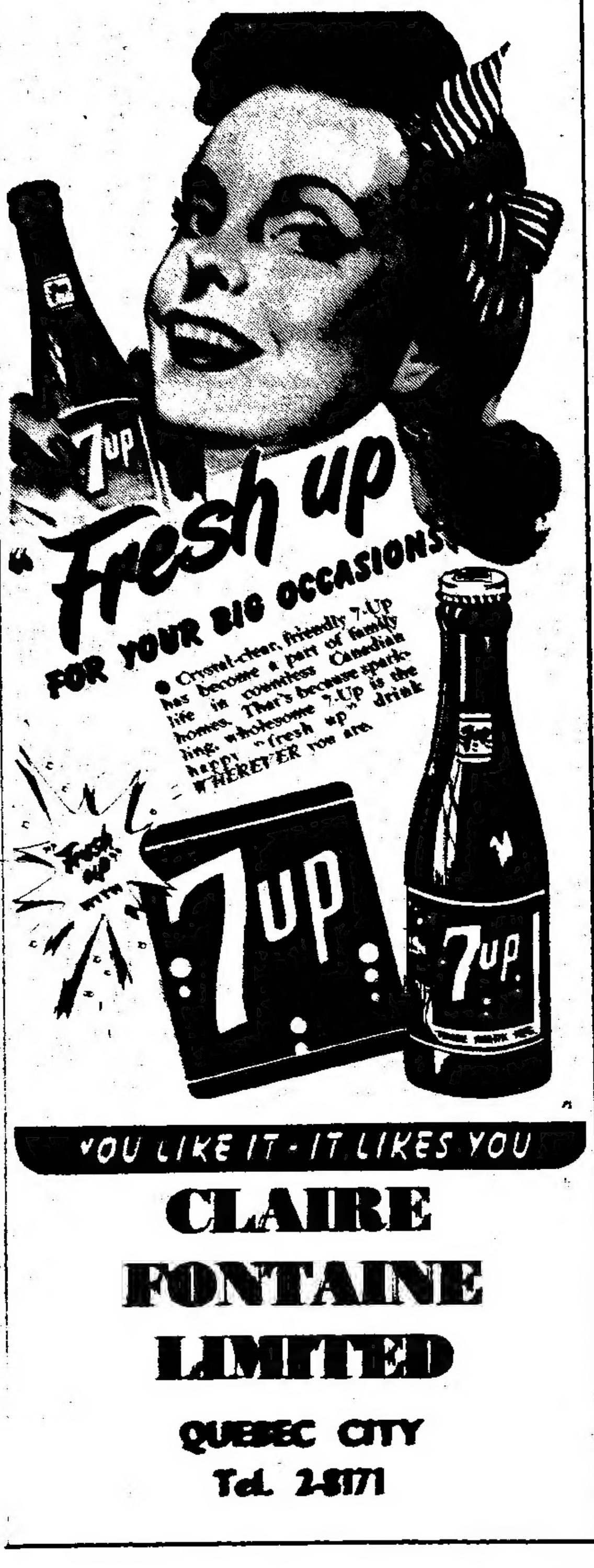
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Charles Louis, aged thirteen, is the son of Mr. and Mrs. Max Spector, 5631 Park Avenue, Montreal; brother of Donald, aged nineteen; grandson of the late Mr. and Mrs. Daniel Freid; and of the late Mr. and Mrs. Isaac Spector. Charles Louis graduated from the seventh year, Herzliah Junior High School, with a scholarship, to continue into the eighth year.

Murray Stephen, below, aged three, is the son of Mr. and Mrs. B. Schaffer, 5323 Trans Island Avenue, Montreal; brother of Gloria, aged ten; Elaine, eight; Linda, four; and Joan, aged six months; grandson of Mr. and Mrs. J. Schaffer, Melrose Avenue; and of the late Mr. and Mrs. Thomas Liverman, of Montreal.

—Savack Studi

—Bauer Studio

Martin Barry, aged three, is the son of Mr. and Mrs. Sly Hymovitch, 2485 Maplewood Avenue, Montreal; grandson of Joseph Strominger, 5740 Hutchison Street, and the late Mr. Esther Strominger; and of the late Mr. and Mrs. M. Hymovitch, of Montreal.

Michael, aged one year, is the son of Mr. and Mrs. A. Berman, 32 Rosedale Avenue, To... ents; grandson of ...nd Mrs. J. Samuels, of that address.

—J. Earle Eisen

Martin Harvey, ... thirteen years, ... Arthur Robert, ... nine years, are ... sons of Mr. and ... Harold Rose, 36 ... ner Ridge Drive, ... ents; grandsons of ... and Mrs. M. Lev... Bellevale Avenue.

—A. Gi...

w, aged three, is
Mrs. B. Schaffer,
nue, Montreal; bro-
ton; Elaine, eight;
, aged six months;
Mrs. J. Schaffer,
of the late Mr. and
man, of Montreal.

—Savack Studio

r, is the son of Mr. and
Rosedale Avenue, Tor-
onto; grandson of Mr.
nd Mrs. J. Saunders,
of their address.
—J. Earle Eisenstat

Martin Harvey, aged
thirteen years, and
Arthur Robert, aged
nine years, are the
sons of Mr. and Mrs.
Harold Rose, 26 For-
est Ridge Drive, To-
ronto; grandsons of Mr.
and Mrs. M. Levine,
Bathurst Avenue.
—A. Glaser

Mrs. Jack Weisberger, 348 Whitmore Avenue, Toronto, was Miss Dora Ajzenberg, daughter of Mr. and Mrs. Jack Ajzenberg, 6690 Victoria Avenue, Montreal. Mr. Weisberger is the son of the late Mr. and Mrs. M. Weisberger.
—Dresser Studio

Mrs. Harold Freilich, left, was Miss Mildred Gibbs, daughter of Mr. and Mrs. Benjamin Gibbs, 345 Euclid Avenue, Toronto. Mr. Freilich is the son of Mr. and Mrs. Abraham Freilich, 28 Cecil Street.

—Famous Studio

—Famous Studio

Mrs. Zoltan Illovic, above, 552 Bathurst Street, Toronto, was Miss Ruth Ann Markovics, daughter of Mr. and Mrs. Herman Markovics, of Northampton, Pa.

Mrs. Julius Greenblatt was Miss Thelma Zoldenberg, daughter of Mr. and Mrs. Louis Zoldenberg, 253 Borden Street, Toronto. Mr. Greenblatt is the son of Mr. and Mrs. Samuel Greenblatt, 15 Glen Battie Place.

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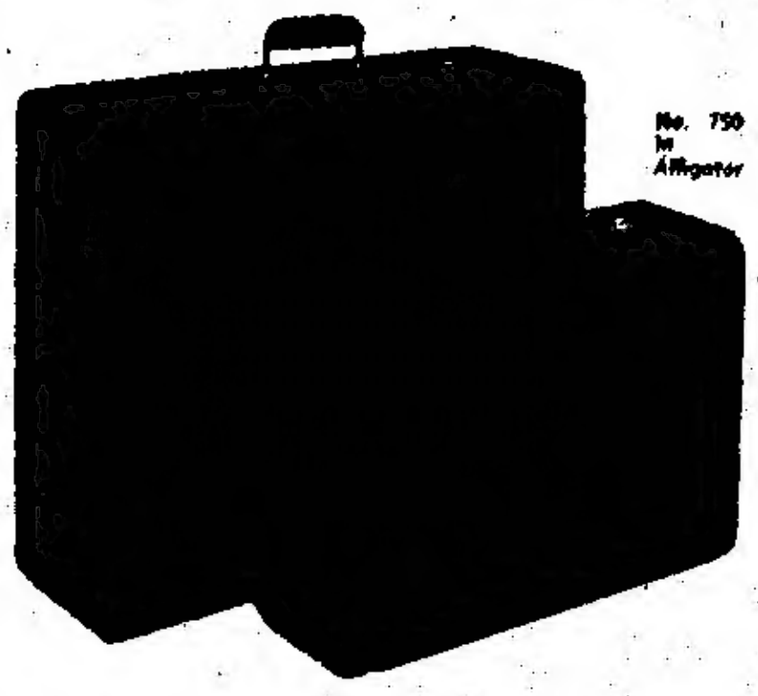

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Miss Rochelle B. Calib, daughter of Mrs. Adelle Calib, 4585 Esplanade Avenue, Montreal, and the late Elie Harry Calib, graduated from Sir George Williams College, with a Bachelor of Arts degree. A graduate of Macdonald College School for Teachers, she has a permanent high school teaching diploma from the department of education. Miss Calib was a member of Hillel Foundation Music Appreciation Group; a team captain for the building campaign; dance chairman for the Evening Women's Society; secretary-treasurer of the Drama Group; and on the program committee for the Literary and Debating Society, all at Sir George Williams College.

Miss Marilyn Shapiro, below, daughter of ...id Mrs. Harry Shapiro, 6285 Deacon Ro... Montreal, graduated from McGill Univer... with a Bachelor of Arts degree, and is stu... ing in the Faculty of Education there. ... belonged to Hillel Foundation; and Si... Delta Tau Sorority.

—Van

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Miss Lois Ruth Klein, daughter of Mrs. Jack Klein, 3057 Westmount Boulevard, Montreal, and the late Jack Klein, O. B. E., graduated from McGill University with a Bachelor of Arts degree. She took part in Hillel Foundation; United Jewish Students Appeal; and Delta Phi Epsilon Sorority.

—Van Dyck

Miss Dolores Cornblum, daughter of ... and Mrs. Max Cornblum, of Lachi... Alta., graduated from McGill University ... a Bachelor of Arts degree. She is a ... of Mr. and Mrs. B. Gorman, Champagn... Avenue, Montreal.

—Van

Mrs. Edward J. Lazare, 5290 Randell Avenue, Montreal, graduated from McGill University with a Bachelor of Arts degree with distinction in the general course. She is the former Miss Rhoda Helene Harris, daughter of Dr. and Mrs. Saul Harris, 4170 Girouard Avenue, and her husband is the son of Mr. and Mrs. Joseph Lazare, 5222 Saranac Avenue. Mrs. Lazare was Women's Sports Editor of the McGill Daily, publicity representative of McGill Women Students' Athletic Association, secretary-treasurer of the Sociology Club, Women's Editor of the McGill Handbook, a member of Red Wing, McGill Women's honor society, and a member of Sigma Delta Tau Sorority.

—Van Dyck

Miss Shirley Claire Rosenberg, daughter of Mr. and Mrs. I. L. Rosenberg, 1526 Crescent Street, Montreal, graduated from McGill University with a Bachelor of Arts degree. She was treasurer of Hillel Foundation and on its governing board; belonged to the Modern Dance Club; worked for the McGill Daily; and was a member of Sigma Delta Tau Sorority.

—Van Dyck

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Mr. Richard Bongard, below, was Miss Sylvia Goldfarb, daughter of Mr. and Mrs. Max Goldfarb, 329 College Street, Toronto. Mr. Bongard is the son of Mr. and Mrs. Samuel Bongard, 47 Fairholme Avenue.

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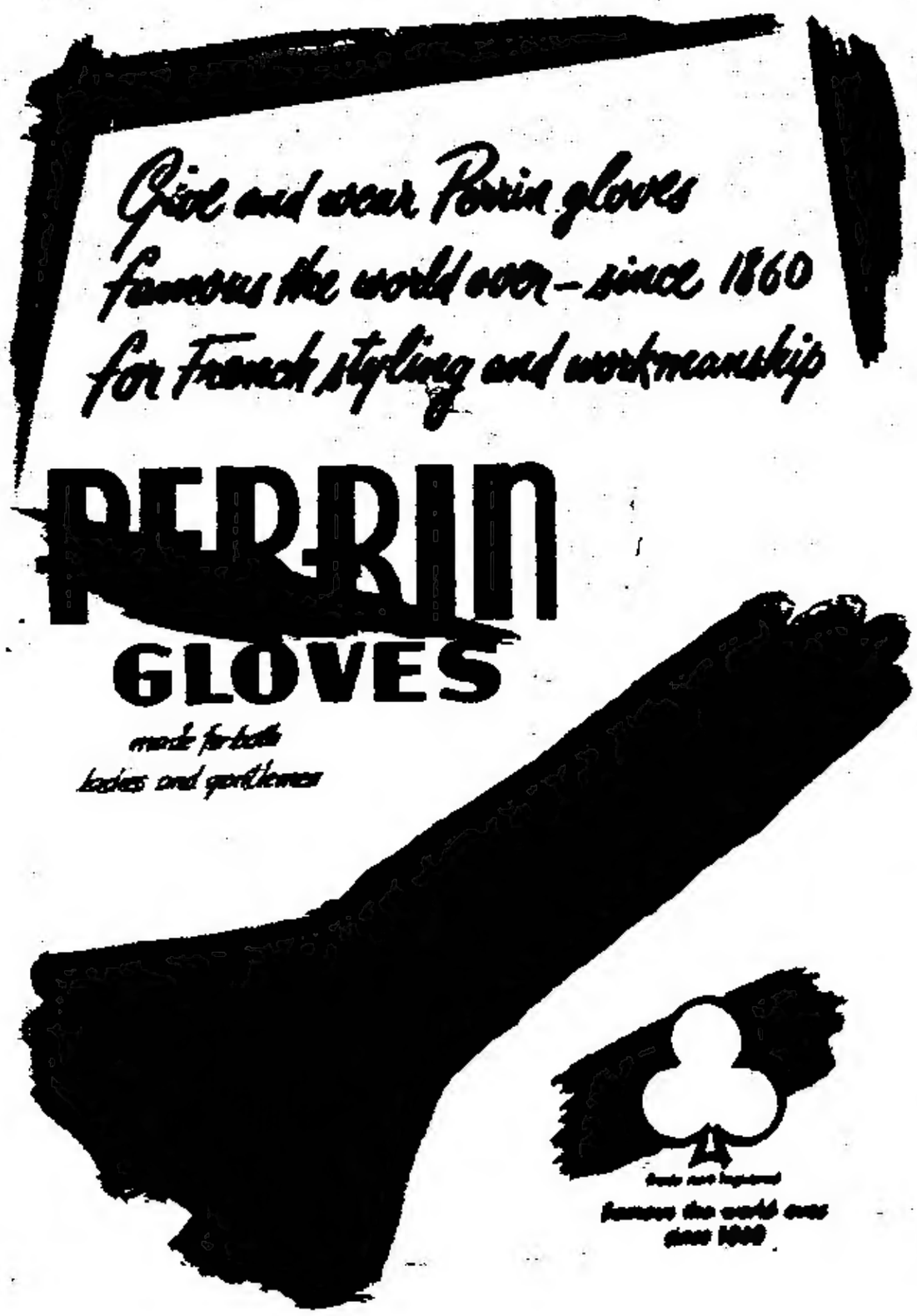

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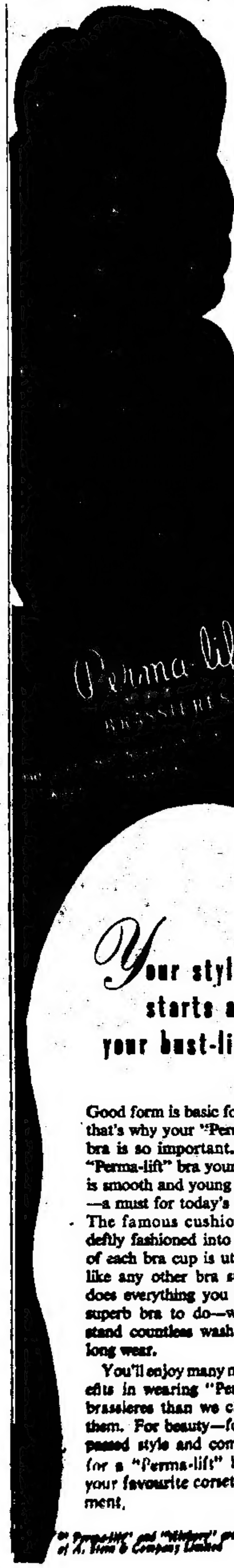

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Miss Irma Gayle Glasberman, above, daughter of Dr. and Mrs. A. B. Glasberman, 4721 Circle Road, Montreal, graduated from McGill University with a Bachelor of Arts degree.
—Van Dyck

—Famous Studio

—Van Dyck

Mrs. Philip Kolodny, below, formerly Miss Mildred Barsevitch, 4456 Maplewood Avenue, Montreal, daughter of Mr. and Mrs. J. Barsevitch, of Montreal, graduated from McGill University with a Bachelor of Arts degree. She was active at Hillel Foundation and with the McGill Radio Workshop.

—Van Dyck

Miss Frances Rabinger, left, daughter of Mr. and Mrs. Harry Rabinger, 6159 Durocher Avenue, Montreal, received her Bachelor of Arts degree at McGill University. She was a member of the Red and White Revue, Modern Dance Club, Badminton Club, and Hillel Foundation.

Miss Frances Elenbaas, below, daughter of Mr. and Mrs. Jack Elenbaas, 88 McCaul Street, Toronto, graduated in honours psychology at the University of Toronto. She was a psychology intern at the Ontario Hospital, in Hamilton; is now doing post-graduate work for her Master of Arts degree at the University of Toronto.

—Lefley Toll

Miss Naomi Ann Sigurs, left, daughter of Mr. and Mrs. Norman B. Sigurs, 5506 Durocher Avenue, Montreal, graduated from McGill University with a Bachelor of Arts degree. She took part in Hillel Foundation dramatic productions of the Department of English and McGill Radio.

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Seymour Michael Specter, son of Mrs. Sarah Specter, 4917 Victoria Avenue, Montreal, and the late Irving Specter, graduated from McGill University with a Bachelor of Civil Law degree, with second class honours, having received a Bachelor of Arts degree, with second class honours, from McGill. He took part in dramatic presentations at Hillel Foundation; the United Jewish Students' Appeal; the Red and White Revue; the Psychology Club; and Le Societe Francaise. He is a nephew of J. J. Specter, Q. C., 5220 Victoria Avenue; and of Reuben Specter, 624 Carleton Avenue.

—Van Dyck

Marvin William Jason, below, son of Mr. and Mrs. Samuel Jason, 5139 Notre Dame de Grace Avenue, Montreal, graduated from McGill University, with a Bachelor of Engineering degree in mechanical engineering. He was a member of the Floor Hockey Championship team, won the weight-lifting championship in 1948; was manager of the Softball and Floor Hockey teams; and played intramural soccer and softball.

—Van Dyck

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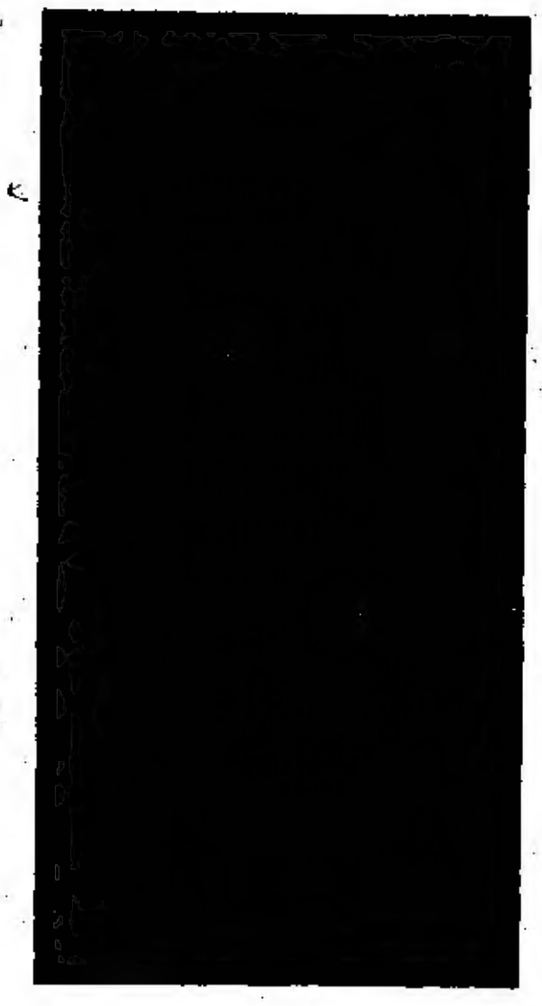


Mrs. Earl Brown was Miss Rhoda Velikoff, daughter of Mrs. Jack H. Greenbaum, 512 Vesta Drive, Toronto. Mr. Brown is the son of Mr. and Mrs. A. Brown, Wells Hill Avenue.
—Randolph Macdonald of Eaton's

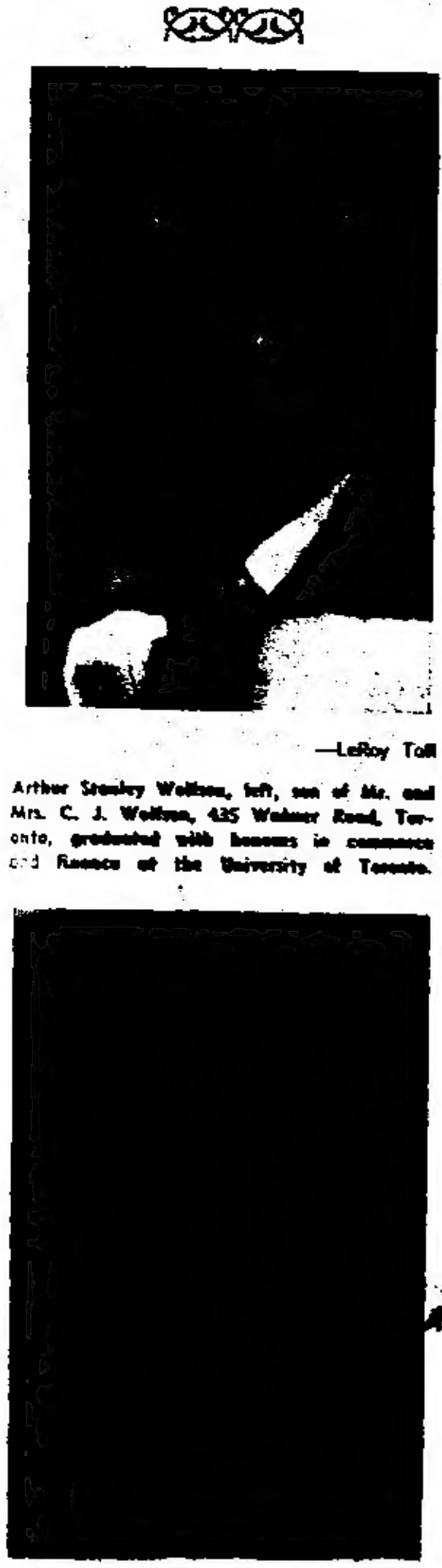
Irving Jack Fine, right, son of Mr. and Mrs. Morris Fine, 210 Beatrice Street, graduated with a Bachelor of Arts degree in pass arts at the University of Toronto; is now at Osgoode Hall. Mrs. Fine was Miss Beverley Bennett, daughter of Mr. and Mrs. Jack Bennett, 740 Eglinton Avenue West.

—LeRoy Toll

Arthur Stanley Wolkow, left, son of Mr. and Mrs. C. J. Wolkow, 435 Walmer Road, Toronto, graduated with honours in commerce and finance at the University of Toronto.

—LeRoy Toll

Joseph Chorvinsky, right, son of Mr. and Mrs. A. Chorvinsky, 469 Arlen Avenue, Toronto, received his Bachelor of Pharmacy degree in the two-year course at the University of Toronto. He received the Merck Award for Pharmaceutical Chemistry in his graduating year and was a member of Hillel.



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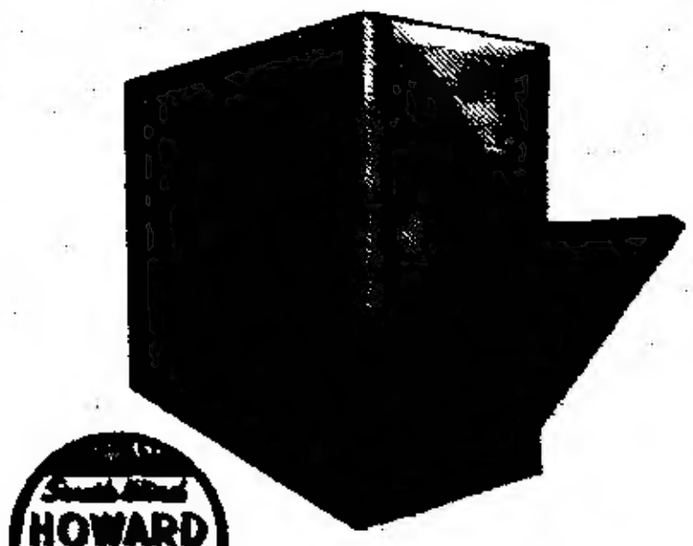

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Harvey Harold Sigman, son of Mr. and Mrs. Carl Sigman, 4828 Melrose Avenue, Montreal, graduated from McGill University with a Bachelor of Arts degree, with distinction in the general course, and is now in the Faculty of Medicine at McGill. He was associate editor of the McGill Daily; chairman of the Junior Prom; editor-in-chief of the McGill Handbook; chairman of freshmen reception committee; also editor-in-chief of the annual, "Old McGill", and a member of the Scarlet Key, McGill honor society, both in his final year; was chairman of the open house committee, and a member of the Silver and Gold Awards Society.

—Van Dyck

Nathaniel Henry Solomon, son of Mr. and Mrs. Moe F. Solomon, 4047 Grey Avenue, Montreal, graduated from McGill University with a Bachelor of Arts degree, and is studying law at McGill. He received a McGill Daily Silver Award, was secretary of the Philosophical Society; belonged to Hillel Foundation, and took part in intramural athletics.

—Van Dyck

Marvin Bernard Gamerott, son of Alderman and Mrs. Samuel David Gamerott, 736 Wilder Avenue, Montreal, graduated from McGill University with a Bachelor of Arts degree, and is in the Faculty of Law at McGill. He was a member of the Students' Executive Council in third year; a member of Scarlet Key, McGill honor society; vice-president of the Liberal Club; won the Papineau Cup for public speaking; and at various times was a Gold Key debater; a member of the championship debating team for Arts and Science; and debated against Scottish Universities, abroad; was class president; on the McGill ladies football team; and on the McGill track team.

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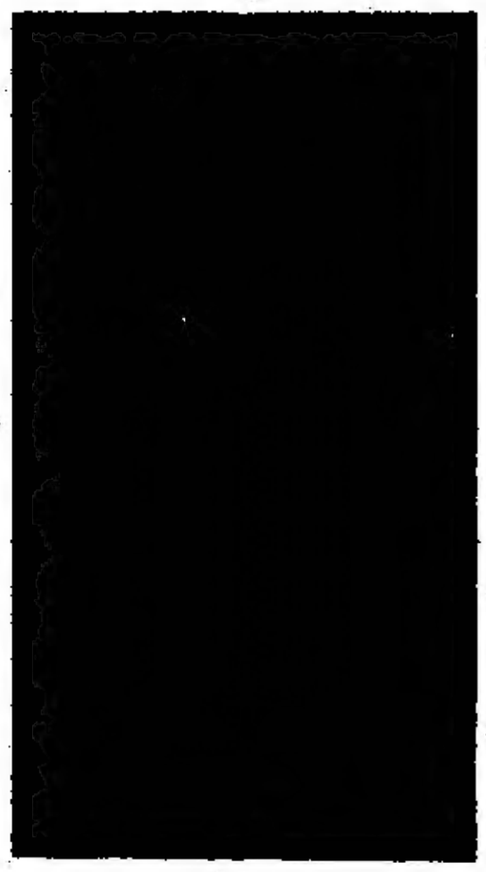
—John Palmer

Nathan Haber, left, son of Mr. and Mrs. Max Haber, 1 Croydon Road, Toronto, received his Bachelor of Science degree in pharmacy in the four-year course at the University of Toronto, having stood first with first class honours. He received the John Roberts Scholarship, and the D'Arignon Medal in the graduating year; was past chancellor of Rho Pi Phi Pharmacy Fraternity; social director of the Ontario College of Pharmacy; and a member of Hillel.



Morton Zornett, above, son of Mr. and Mrs. Max Zornett, 15 Rochester Road, Toronto, graduated from the two-year course in pharmacy at the University of Toronto.

—John Palmer

Martin Zoretsky, above, 55 Brookview Drive, Toronto, is the son of Mr. and Mrs. Nathan Zoretsky, 60 Invermay Avenue, graduated with his Bachelor of Pharmacy degree in the two-year pharmacy course at the University of Toronto. Mrs. Martin Zoretsky was Miss Ruth Wasser, daughter of Mr. and Mrs. Pinkus Wasser, 10 Manor Haven Road, and they have a daughter, Ellen.

—John Palmer

Dr. Harvey Lloyd Arlin, below, son of Mr. and Mrs. B. Arlin, 140 Beatrice Street, Toronto, graduated from the faculty of medicine at the University of Toronto. He is a member of Phi Delta Epsilon Fraternity; of Hillel; is interning at Jacksonville Hospital, in Jacksonville, Florida.

—LeRoy Toll

A. Alan Stevens, son of Mr. and Mrs. Jack H. Stevens, 31 Heathdale Road, Toronto, graduated with a Bachelor of Arts degree at the University of Toronto. He is a member of Sigma Alpha Mu Fraternity; past vice-president of Hillel; was editor-in-chief of the Hillelite; chairman of the Public Relations Committee of the Toronto Junior Youth Council; participated in the University College Follies.

—LeRoy Toll

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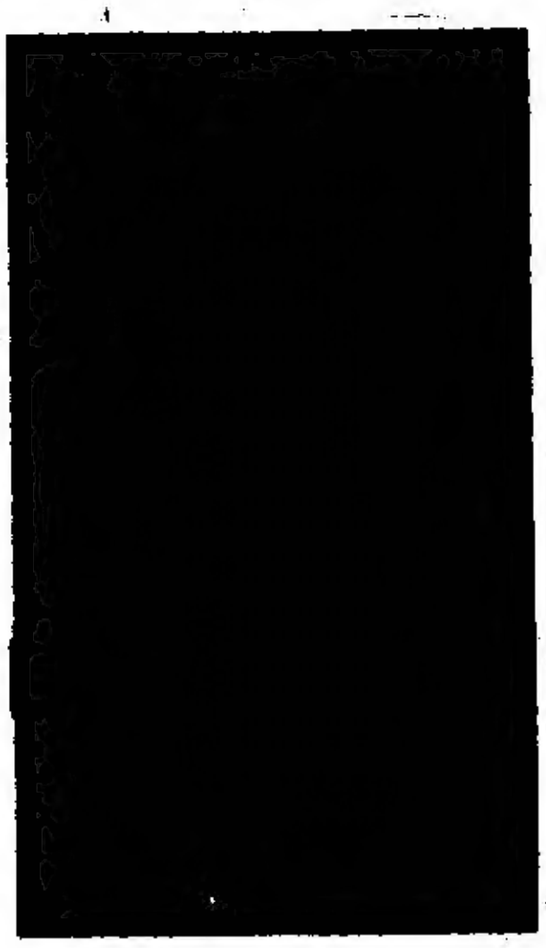
Dr. Harry Gonshor, above, son of Mr. and Mrs. William Gonshor, 61 Villeneuve Street West, Montreal, was awarded the Doctor of Philosophy degree for advanced work in mathematics at Harvard University, and joined the staff of the University of Southern California this fall. Dr. Gonshor was one of the winners of the Putnam Prize in mathematics and won several fellowships at Harvard University. He was a member of the Intercollegiate Zionist Federation of America; and of Hillel Foundation at Harvard University. He attended the Hebrew Teachers College, in Boston, Mass.

Mark Henry Luffer, below, son of Mr. and Mrs. Isidore Luffer, 4843 Dorval Avenue, Montreal, graduated from McGill University with a Bachelor of Arts degree, and is studying pharmacy at the University of Montreal. He was a member of the Pre-Medical Society; and of Hillel Foundation; and played inter-faculty athletics.



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Eli David Kahanick, son of Mr. and Mrs. D. Kahanick, 1988 Dorchester Avenue, Montreal, graduated from McGill University with a Bachelor of Science degree, and will do further study. He was on the McGill Daily, took part in Arts and Science Debating; Pre-Medical Society, Hillel Foundation, and belonged to Tau Epsilon Phi Fraternity.

—Van Dyck

David Gurfar, 525 Clarke Avenue, Montreal, graduated from McGill University with a Bachelor of Commerce degree. The son of Mr. and Mrs. Frank Gurfar, of Saskatoon, Sask., he is now working in Montreal.

—Van Dyck

, son of Mr. and
3 Dorsal Avenue,
McGill University
s degree, and is
University of Mont-
of the Pre-Medical
Foundation; and
y athletics.

—Van Dyck

Dr. Isadore Starr, above, 3706 Kent Avenue, Montreal, graduated from McGill University with the degree of Doctor of Dental Surgery. He is the son of Mrs. Eva Starr, 3669 Henri Julien Street, and the late H. Starr; and is married to the former Miss Rose Nessiroff, daughter of Mr. and Mrs. I. Pollock, 2530 Van Horne Avenue.

—Van Dyck

Irwin Feldman, below, son of Mrs. Feldman, 4169 St. Lawrence Boulevard, Montreal, and the late Henry Feldman, graduated from McGill University with a Bachelor of Science degree, with first class honors in biochemistry; and is in the faculty of medicine at McGill. He took part in intra-mural athletics; Hillel Foundation. He received a University Scholarship into fourth year.

—Van Dyck

Dr. Ellis Cass, 60a Nassau Street, Toronto, son of Mr. and Mrs. Aaron Cass, Huron Street, graduated from the Faculty of Medicine at the University of Toronto. He served in the R.C.A.F. during World War Two; received a Bachelor of Arts degree at the University of Toronto; is now interning at the New Mount Sinai Hospital, in Toronto. Mrs. Cass was Miss Devy Abkin, daughter of Mr. and Mrs. Eli Abkin, Augusta Avenue, and they have two sons, Paul, aged four and one-half years, and James Charles, aged one year.

—Lidley Toll

David Tenser, son of Mr. and Mrs. Morris Tenser, 701 Melbourne Avenue, Montreal, graduated from McGill University with a Bachelor of Commerce degree.

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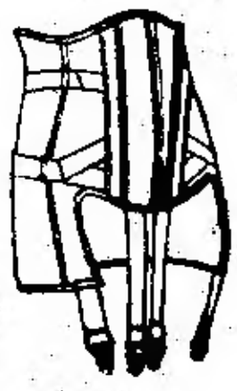

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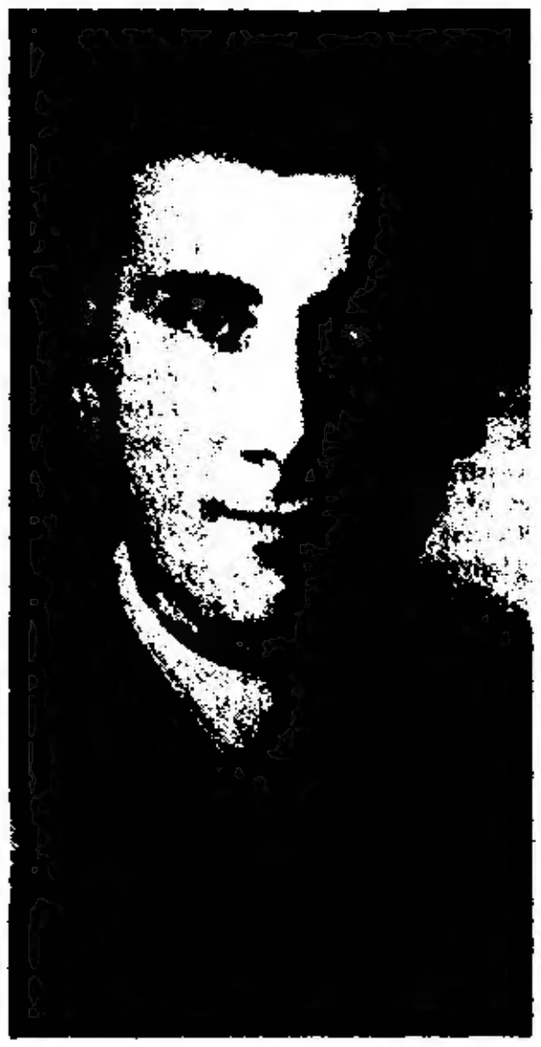
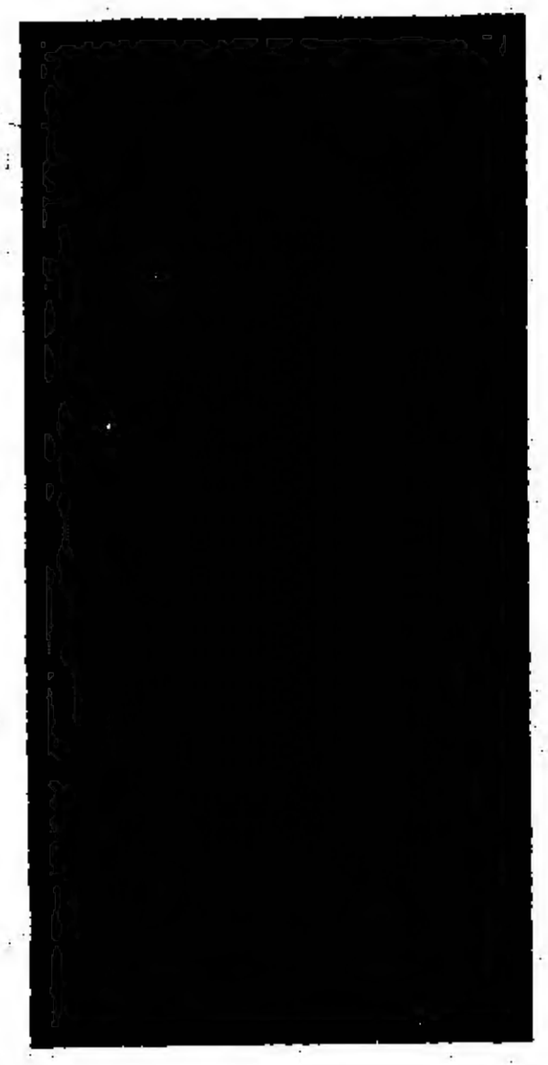


Allen Edgar Levine, son of Mr. and Mrs. Harry A. Levine, 4865 Queen Mary Road, Montreal, graduated from McGill University with a Bachelor of Arts degree. He was chairman of Pep Rallies, treasurer of second year arts; a member of the Liberal Club; and of Phi Epsilon Pi Fraternity; co-chairman of the United Jewish Students' Appeal, and on the governing board of Hillel Foundation.

—Van Dyck

Morton P. Rubin, below, son of Mr. and Mrs. M. S. Rubin, 18 Wells Hill Avenue, Toronto, graduated in pass arts with a Bachelor of Arts degree at the University of Toronto. He was past treasurer of Sigma Alpha Mu Fraternity, and their representative to Hillel; of Hart House Table Tennis Club; Intramural Volleyball and Basketball Teams; is now studying chartered accountancy.



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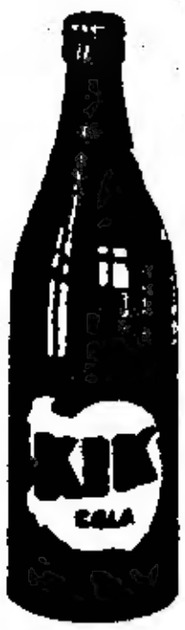

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Leonard Rosen, son of Mr. and Mrs. Max Rosen, 2816 Willowdale Avenue, Montreal, received his Bachelor of Commerce degree from McGill University. He is studying at McGill University, Faculty of Law. He is a member of Zeta Beta Tau Fraternity; and participated in the Hillel play, "Born And Striped."

—Van Dyck Studios

Irving Louis Adessky, son of Mr. and Mrs. David Adessky, 5468 Jeanne Mance Street, Montreal, graduated from McGill University with a Bachelor of Civil Law degree. He received a Bachelor of Arts degree from Sir George Williams College; studied for a year in the School of Journalism at the University of Wisconsin; was a founding member here of Phi Epsilon Pi Fraternity.

—Van Dyck

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—A. Gilbert

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—Van Dyck

—Van Dyck

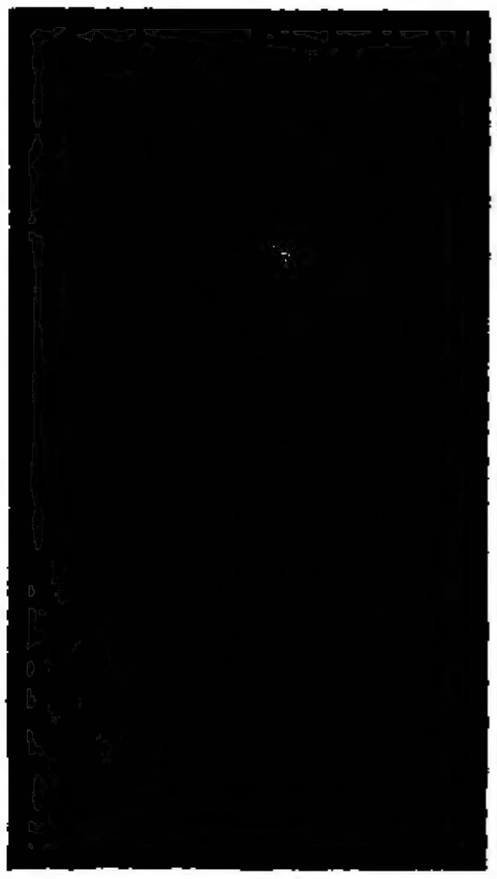
Allen Leonard Sherwin, left, son of Mr. and Mrs. Louis Sherwin, 5200 Hampton Avenue, Montreal, graduated from McGill University with a Bachelor of Science degree with first class honors in biochemistry. He was president of the Chemical Society; of the Fencing Club; Hillel Foundation; and a member of Tau Epsilon Phi Fraternity.

David Sussman, below, son of Mr. and Mrs. M. J. Sussman, 2767 Maplewood Avenue, Montreal, graduated from McGill University with a Bachelor of Arts degree, with second class honors in mathematics and physics; and will study for a Master of Arts degree at McGill.
—Van Dyck

—Van Dyck

Gordon Norbert Vineberg, left, son of Mr. and Mrs. Jack Vineberg, 873 Rockland Avenue, Montreal, graduated from McGill University with a Bachelor of Commerce degree. He was a member of the McGill Outing Club.

—Van Dyck



—Marin

Arthur Aaron Fleisher, above, son of Mr. and Mrs. Charles Fleisher, 4207 St. Lawrence Boulevard, Montreal, graduated from McGill University with a Bachelor of Architecture degree; was a member of the Students' Executive Council of Bronfman College, in 1948; and of the executive of the Architectural Undergraduates Society.
—Van Dyck

Arnold Steinmetz, son of Mr. and Mrs. Myer Steinmetz, 3010 Lacombe Avenue, Montreal, received a Bachelor of Science degree at Sir George Williams College.

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LA PROVINCE DE Québec

THE PERMANENT DEBT TO THE JEWS OF ALL MEN EVERYWHERE

(Continued from Page Eleven)

churches and wanderings of the nations — to which we Gentiles all in turn succumb."

The story of the Jews in Christendom during the long period of the Christian era, the formative period of western civilization, is both painful and difficult. Even if I were able, I would not attempt to deal with it here. During this period there was intermittent suffering and persecution. There was also, although varying with time and place, a steady and persistent contribution in every field to a civilization of which Jews were a part, and yet not a part; a civilization in which they made themselves at home in every country and yet remained apart. They formed, one might say, a fruitful and a fertilizing stream. I shall discard the metaphor for a noble simile which must be familiar to all here. They were "like a tree planted by the rivers of water".

One may speculate whether their remarkable contributions to arts and letters, philosophy and science may be attributed not only to their great tradition and special gifts, but in some measure to the peculiar and difficult character of the life they lived. The individual who is separate is invited to reflection. If he can respond to the invitation he must see more than other men see. And the Jews all the way down the ages from the great lawgivers and prophets have translated their poignant experiences in terms of astonishing clarity and beauty.

"Tribulation", said a Jewish writer, "worketh patience and patience experience." Through the experience of tribulation, perhaps, Jews have enriched every people among whom they have dwelt as strangers.

In speaking of the Christian era, I have, in my own mind, excluded the present age. Effectively, and taking into our view the whole of the western world, it must surely be described as non-Christian, if not anti-Christian. In this age, as all here know too well, the Jews have been the victims of the greatest, the most hideous crime that human history records. I wonder if we Canadian Gentiles are fully aware of the magnitude of this crime. We know something of the quality of it. Few in our day have not read of the horrors of the concentration camp and of the death chamber. On the other hand, probably very few have any true conception of the extent of a destruction which staggers the imagination.

Let me add immediately that I have no thought of isolating the crime in one country. It is a blot on the whole of our western civilization and the symptom of a disease which has infected all of us more or less. It is perhaps the greatest case of moral retrogression that the world has known. It was a deed committed in the midst of western society which knew and professed the principle of humanity, and of love which its members dared to call Christian love. It was a crime against the light and, in this, it constituted the true and ultimate blasphemy. Accepting, as we do, the principle of the oneness of humanity, no human being can contemplate it without a personal sense of shame. One of our own Canadian poets, a Jew, has given moving expression to what all must feel: "And on that day, upon the heavenly scarp, The hosannahs ceased, the hallelujahs died, And music trembled on the silenced harp. An angel, doffing his seraphic pride, Wept; and his tears so bitter were and sharp, That where they fell the blossoms shrivelled and died."

Can we, in face of this crime, associate the notions of *suffering* and of *service* without what must seem like a callous attitude? Is this a kind of sterile crime, a dark blot which must be covered over and forgotten, a deep gulf over which we must cross without looking down? One might be inclined to say yes, and to pass on, leaving this iniquity in oblivion; and yet no such a course is possible.

This event has, I believe, had a profound effect on Gentile thought. It has been one factor in the reawakening of our conception of the

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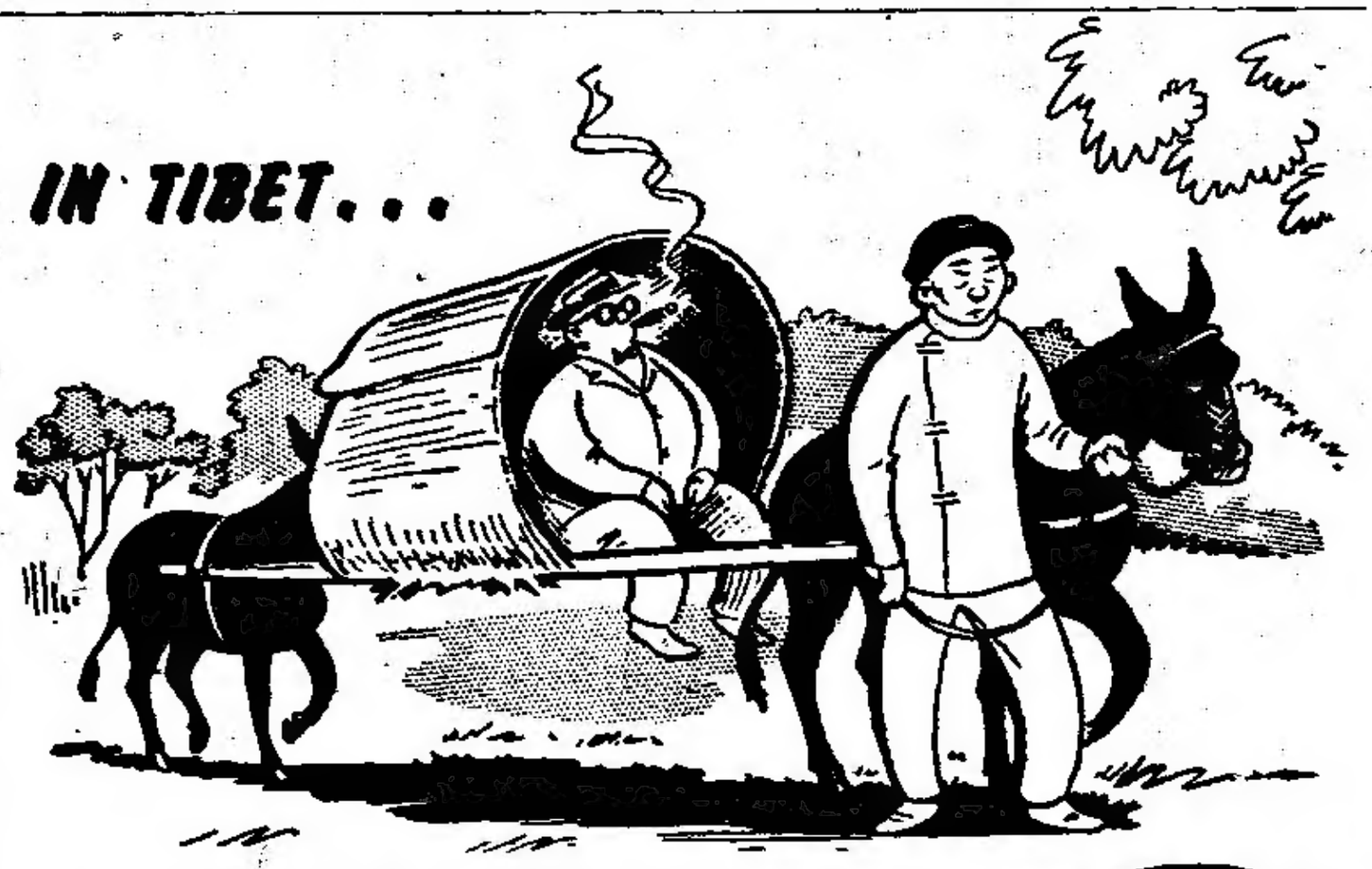

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active spirit of evil in the world. It has helped, I believe, in the process which we now observe going on about us, the flight from that easy and flabby morality expressed in some such terms as "Be good to everyone and they will be good to you". It has led, I am sure to a new conception of the depths and heights of the human spirit, to a new awareness of spiritual forces.

In Canada we have no dreadful scenes of horror, but we have ourselves been part of the background. Canadian Jews have suffered and Canadian Gentiles have blushed for this crime. We have, in our own community, friends and relatives of the victims and indeed victims themselves. We are challenged to use our peace and our relative security not to deny or ignore our religious differences but completely to wipe out that pride, which is both un-Christian and un-Jewish, and to eliminate the qualities which are false to the best in both our communities, and could mar our common relations. We are called on to unite in what is the glory of the Jewish, and I dare also to say it, of the truly Christian tradition, the love of humanity and dedication to the true service of humanity to which we are all committed. As you know, Jewish literature abounds in precepts of mercy and justice.

"What doth the Lord thy God require of thee but to do justice, to love mercy and to walk humbly with thy God?" This noble precept every one of us knows and reveres. Christians, by their profession, accept it and have striven, if unworthily, to build on it. This is the bond between us. It is a bond that was never needed so much as it is today, when synthetic slogans and artificial groups tend to suppress the individual, the individual heart and conscience, and the truest and best individual emotions on which humanity rests.

Holding and maintaining this great tradition of humanity, Jews have seen themselves scattered over the length and breadth of the earth. They have, as I have suggested, made noble contributions to the communities in which they have made their homes. These contributions, too, have been made not as aliens but as members. Yet their own tradition and the will to survive have given them always another and a wider loyalty. They have instinctively and of necessity combined and used their own peculiar national spirit as a bridge between nationalism and internationalism. It might indeed seem that the wonder of our own age, the dream of a score of centuries, the foundation of the state of Israel, would bring this strange Jewish nationalism down to a level with the nationalism of more recent times.

History and geography alike forbid this. While the Jews remember their history, while they find themselves still integral parts of nations over the western world, they must be the first and the greatest of internationalists. Their tradition at its best meets the ideal of all nations in the twentieth century. And this century, this period for Canada of unprecedented power and prosperity and unparalleled responsibility, offers an inspiring opportunity of service to every member of her Jewish communities; and Canada will be the greater for the service they will render.

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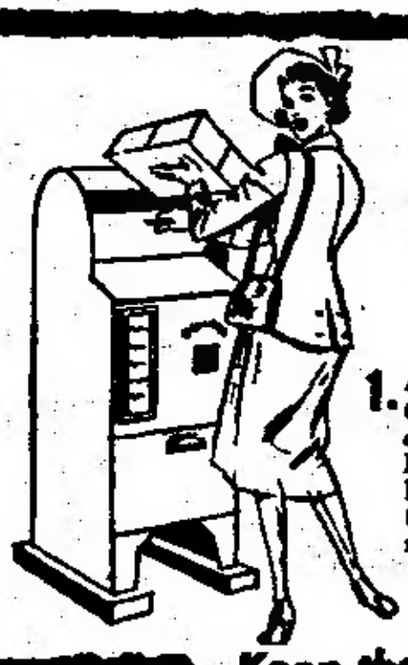

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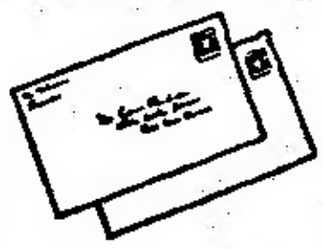

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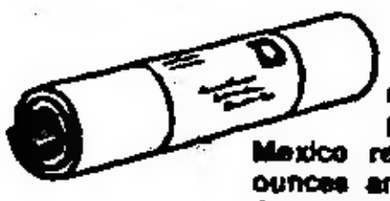

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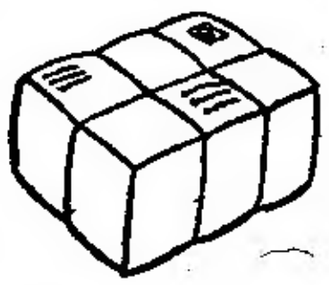

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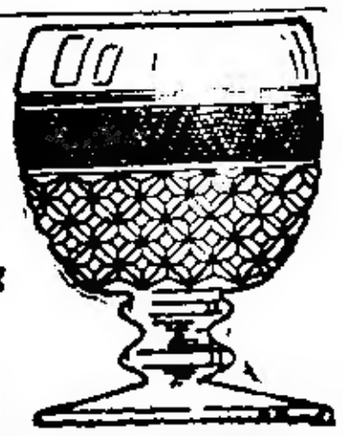

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LIFE CLASS

(Continued from Page Thirteen)

himself doing cruel things to his underlip with its weight, tell a companion very loudly in a kind of verbally elongated way that reminded one of his figure, "Augustus John? My dear fellow — no, no, no, no!" I first thought I had heard the remark before, and went home puzzling to discover where — till I realized that I was confusing it with "Toscanini — pah!" whose flavor was similar. The meaning of "Toscanini — pah!" at last dawned on me.

At any rate, as I strained my senses on this talk at Gittelberg's without at the same time forgetting the waitress (who looked good in black), I heard a terrible commotion behind me. My back being to the door I automatically took it to be old Gittelberg letting loose at someone who had perhaps asked him for change at the register. He looked the kind of man who might try to provoke you into doing a thing like that and then, when you'd done it, give you what-for! He has to pass the time, somehow, like every one else.

With others I turned to see the cause. Not, mind you, that they all did. The purer kind of intellectual element went on arguing. It wasn't going to be ensnared by sordid happenings that have no "significance" except for the Sunday papers.

Halfway back towards the door was a broad stairway and it was from the top of that, concealed from us by our own lower ceiling, that the noise was coming. I also became aware that a band had been playing music above us and had now ceased; I recalled that Gittelberg's was a place people booked for "social functions."

A fight, I decided. Fancy! I'd imagined until then that this only happened at dance halls in the Elephant and Castle district, when those who kept losing the Lucky Spot Prizes suspected corruption among the prize-givers.

And then a woman in white came running down the stairs. A bride! A young man in evening dress came chasing down after her, calling "Esther! Esther! Don't be a fool. Come back!" She paused on one of the lower steps to retort, "I won't. It's a liberty!" And then both began talking at the same time. Queer how unaware they seemed of the rest of us! It was like watching one of those post-Revolution Russian plays in the manner of Stanislavsky, where you have revolving stairways and you can even see people in their bedrooms. Old Gittelberg himself was transfixed, like someone watching from the privilege of a box. He showed no disposition to interfere, so what business was it of mine? Perhaps it was a kind of cabaret? Very clever. And all for fourpence!

I was on the point of conceding that old Gittelberg wasn't as mean as he looked when another man, a stout one, came running down the stairs, calling "It's a disgrace —in the middle of the wedding. You can't do it, Esther! What about the furniture?"

There, I had to admit, is a man with a head on his shoulders. How many people would have the wits to remember the furniture at such a time? It's that kind of cool

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thinking that marks out a man for greatness. How else did Nelson become a famous admiral? Other folks worried about their skin. He worried about the ship. People you're never short of—it's ships that don't grow on trees. If that man, I thought to myself, isn't already something big in the City, he's going to be, for he has a firm grasp on essentials. (He also had the figure for it: but that's by the way.)

Behind him, on a higher stair, had come crowding several men and women, whom he had the presence of mind to wave back. "No commotion, please!" he warned them. "I'll settle it." He ran down the remaining stairs until he could catch hold of the bride's arm, while detaining the other man with a look that was as good as a grab, and said, urgently, "Be sensible, Esther. If you do this every one will suffer. But you will suffer most."

A thrill went through me at the words. They could have come straight out of The Second Mrs. Tanqueray, if you can imagine Sir Arthur Pinero being able to write as well as that. And here was I hearing it from the front stalls. That was nothing to sneer at, I can tell you, for someone who had never got nearer to a stage than the gallery at the old Olympia, Shoreditch.

Even the hardened intellectuals at our table were now listening. No one can resist good dialogue. The choreography was so arresting, too: "Two Stags and a Girl" might have been its subject. And the crowd at the top, like a Greek chorus in the shadows, helping to suggest a scene fraught with dark intimations, as in the best classical tragedies.

The man who had first reached the bride managed to take advantage of one of her pauses. "Listen, Esther . . . ." He then trailed off, disappointingly. I felt he had uttered that opening phrase so often upstairs and had it cut off that he automatically came to expect an interruption and was fatalistically awaiting it.

She didn't let him down. "From you I don't want to hear," she said. "I've told you that several times." I was rather pleased to have guessed right, although naturally sorry for the man.

"Be reasonable," the second man pleaded. I was fascinated; I'd never seen a fat man plead before. It's a thing you never forget.

"Esther," he continued, "if you won't listen to your husband, at least listen to your brother!"

So! We'd now got the characters clear. How subtly had identities been established! I never feel at ease at those plays where the First Act opens with the entrance of two servants prattling to each other in order to let the audience know who the characters are that will subsequently appear. Crude

Here was the real thing. More like Ibsen than Dodie Smith.

"Fine brother you are," she cried. "Taking his part!"

"Esther! How can you say such a thing? Because I want my sister should be happy I'm taking her husband's part? Is that logical? Did I say he was better than you? Did I say he was a king among men? Or an angel?"

"He's a louse!"

"Don't say thing like that, Esther. It's coarse. A respectable girl shouldn't use such words. All right! If you won't think of me or of your husband think of your father and mother, upstairs, shamed before their friends!"

She snorted, but wouldn't look him in the face.

"It's no picnic for my parents, either," the bridegroom put in.

"They should have brought you up better!"

"So now you're starting on my dear parents," he said with a flash of spirit.

"Esther!" Her brother shook his head, painfully.

"Not a word did I utter against his parents. Don't twist my meaning!"

Her brother threw up his hands. It was worth seeing in a man of such bulk. From the top of the stairs came a mass plaint from the Greek Chorus: "Esther! Esther!"

"See?" the brother said. "Your very own father and mother plead with you to be sensible."

"Let him try it." She jerked her head at the bridegroom. "Who started the whole thing?"

"Me start it? How can you say such a ——"

The brother touched him on the arm. "Drop it, Dave—for my sake. For all our sakes! There's no sense in going over the old ground. The wedding's been paid for, the presents would have to go back; and as for the furniture—" he wiped a hand across his forehead. Furniture quite definitely touched his deepest feelings. "Esther!" He made a sudden frenzied gesture with both hands like something I once saw on a poster having to do with orphans.

"Please! For all our sakes, finish the whole thing and come upstairs. It can all be smoothed out at home, later."

"Let those who started it do the finishing!"

"Never mind who started it—but come upstairs. I promise you you'll lose nothing in the end."

She glared at the bridegroom, silently.

"Go on, Dave," the brother nudged him. "Say you're sorry."

"But—"

"Go on, go on, does it cost you blood to say a few words? Say it; please. For your mother's sake. There you are!"

"I'm sorry . . ."

"Well, Esther—he said he's sor-

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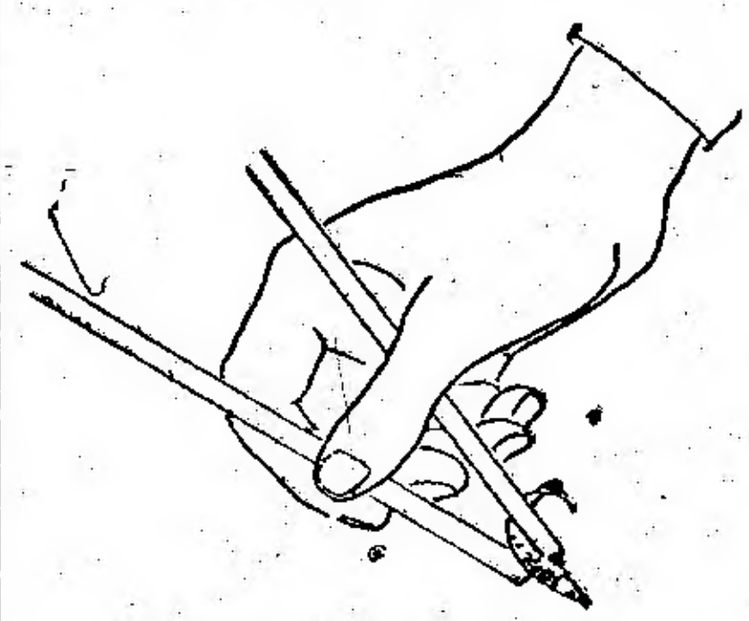
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ry. Every one is sorry!" He was beaming. "Come on, dear." He stretched out a hand. "Careful you don't step on your dress . . ."

I watched them clamber up, the bridegroom going last—all of them greeted at the top by a wild cheer and the striking up of the band. A perfect exit.

Talk soon started up again around me; about music and so on. No one mentioned the performance we'd just been treated to. I said to the chap beside me, who works in his father's cloth-shop in Petticoat Lane and has the reputation of being "well informed" — I said to this chap, while he waited for a conversational point in the general talk he could pounce on, "Bit of a shocker, eh?"

He shrugged, said absentmindedly, "Happens most Sundays. They'd be wiser to get these marriage settlements down in black-and-white before the wedding, by a lawyer."

"That's much the best thing," I agreed, casually aping his laconic worldliness.

But what I was thinking to myself was: how right I was to come here. I had guessed that if they give you table-cloths and take the trouble to serve coffee made from grounds there's more in it (as they say) than meets the eye. No wonder they attract the custom of refined people. You get more than company. You get education.

This story is from the Menora Journal.

PATTERNS OF LIVING FOR THE JEWISH PEOPL ON THE AMERICAN SCENE: GOOD OR AIMLESS FUTURE?

(Continued from Page Sixteen)

this not been due, to a very gre extent, to sociological factors? I mediately following the war, the were many veterans who return and were looking for places to li New neighborhoods were bei opened up, new communities bei established. Having remov themselves from their habitual s roundings, these young coupl many of them with young childr felt the need for identificati Apparently the social stratifi tion in this country has contin to be rigid as heretofore, Jewish-Gentile social distance not contracted to any consid able degree. As a result w young families needed a place come together to meet one anoth it was a natural thing to est lish a Center or a Synago Center.

While all of this was going an economic trend which was st ed, perhaps a generation ago, gan to be fulfilled. East Eu

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pean Jews who had previously represented the lower middle class, prospered, and attained some economic importance in the community. The modest Synagogues built in the twenties were rapidly being abandoned because of the shift of population to better neighborhoods. Now these East European Jews who for the most part had been clustering about the Conservative or Orthodox congregations, engaged upon a building drive fortified by their newly acquired wealth and newly cultivated architectural taste.

As one Conservative Rabbi said to me in a midwestern city last year, "The Reform Temple is now no longer the structure in the city." He said it with what seemed to me to be more pride in the growth of the East European Jews than in the development of the Conservative philosophy.

It is worthwhile to examine what goes on in these new Temples and Synagogues, and to ask what is behind the "Edifice Complex." A survey, made only recently, under the auspices of the United Synagogue of America, did not give reason for much celebration. Supplemented by personal observation, the facts emerge in all their darkness. Services are still quite sparsely attended on late Friday evenings, except when a particularly spectacular subject is being discussed, or a distinguished visitor is in town. On Saturday mornings the attendance drops very much further, and in many congregations, there are no services on Sabbath morning at all.

The Youth groups are, by and large, rather weak. They serve the purpose of social centers in the larger communities, but where the population is small, and the young folks know each other anyhow, there does not seem to be much motivation for their coming together. It may well be that the young people's contention is correct, that the rabbis are too busy to care for them. But the fact remains that there is generally very little Jewish content in their work, and their total enrollment is never very impressive.

Among the teenage groups the consensus seems to be that Jewish content and Jewish interest are irrelevant. They want their social activities; they are interested in their picnics and outings, and perhaps even in performing some service to the community. But they seem to prefer to carry on the kind of activities which correspond to those indulged in by their non-Jewish contemporaries. Group workers in Jewish centers have time and time again complained of this same indifference to Jewish activity. They question why they should be expected to observe the Jewish holidays in a Jewish way, and between holidays there is hardly very much that they can find to interest them.

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The Dramatic groups often feel impelled to produce ex-Broadway hits, and even when they may have the impulse to do a play with Jewish content, there are so few from which to choose that they cannot always be blamed for going into the general field.

The Men's Clubs specialize in card playing and stag parties, and one that carries on a serious educational program is certainly an exception.

The Sisterhoods perform a valuable function by raising funds for the congregation and sometimes for outside the congregation, but they too, while they are frequently the most serious group in the Synagogue, confine their programs to singers who do not sing Jewish music, to writers who write for the general press, commentators who specialize in the general political situation.

There is no intention on my part to minimize the importance of these areas of cultural and social interest. On the contrary, I have always been very much in favor of expanding the scope of the congregational interest, but always on the assumption that a strong Jewish base has already been provided. That strong Jewish base is most often lacking.

The Parent-Teacher Associations have, by and large, been interested in funds for the school, but rarely have they undertaken educational programs to help fortify the Jewish home and enrich the Jewish experiences of the child.

When we come to the children themselves, we find an interesting combination of tendencies. In many of the Reform congregations, a more intensive program has been introduced. In many of the Conservative congregations, the trend has been toward lowering the standards to which the parents of these children have been accustomed in the Talmud Torah or in the Yeshiva.

The Congregational School has emerged as the major force in elementary Jewish education, but I am very skeptical about the extent to which children emerging from the elementary department have any real grasp of the Hebrew language, any real understanding of the Bible and literature, any genuine comprehension of the basic values and concepts of the Jewish religion.

Those who enter into the High School Department are, of course, the very small minority, and one can even ask whether they have achieved a mature grasp of Jewish subject matter before they finally leave their formal Jewish education behind them.

Professor Oscar Janowsky is now engaged in a nation-wide survey of Jewish education in this country, and I can only hope that

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his findings will refute my unofficial conclusions.

In the general field of cultural life a similar stagnation seems to me to have set in. There are a number of books, some of which have been mentioned already, dealing with Jewish life; books which are not written by scholars or rabbis or educators, but by creative fiction writers and poets. The interesting fact about this material is that it is primarily nostalgic and reminiscent. It deals with a social milieu which is rapidly disappearing, and the writers seem to be frantically recording a life which very soon will not be experienced by most Jews, nor even remembered by many.

The impulse to set down these childhood experiences is very much in the same category with that which impels Israelis to record the music of the Yemenites and to photograph the Bokharians in their native costume. They know full well that within a few years these cultural phenomena will disappear.

Very few books of a creative character are being written about the contemporary scene. And those that do deal with current life show a rapidly declining scale of Jewish values and cultural differentiation. In addition, the Jewish writers continually deplore, and with justice, the meager sales which their books enjoy. The largest Jewish book clubs in the country don't get beyond the ten thousand mark. With the expenditure of vast sums of money, some Jewish magazines manage to hit a circulation of twenty thousand. Those that enjoy a larger circulation are the ones which send their copies out to memberships automatically. It would be interesting, if depressing, to learn how many members of a national Jewish organization, who today receive their magazines as part of their membership, would subscribe to those magazines just for the intrinsic interest they have in them.

Jewish scholars, when they have a chance to talk to people outside their rather narrow spheres, tell of the difficulties involved in interesting young people to go into the various fields of Jewish scholarship; the fields of Talmud and Bible, of medieval literature, and of Jewish law. There are very few opportunities for scholars to earn a decent livelihood, and the field of Jewish scholarship suffers both from the general trend away from the teaching profession, and from the realization that there is room in Jewish scholarship for only the very, very few who have very special gifts.

In the field of Jewish social work a similar critical situation exists. Most middle class Jews, and most Jews today belong to the middle class, rarely consider going into Jewish work at all, whether it is social work or teaching or the

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rabbinate or scholarship. The general impression seems to be that the life of the professional Jew is not a happy one. This may be true in many areas, but it is not more characteristic of Jewish work than of any other kind. Somehow the field seems narrow and restricted. Bright young men find brighter futures elsewhere.

National Jewish organizations, which are geared essentially to fund raising, have had a number of very active and successful years since the thirties. But some of them are beginning to see a tapering off period in the immediate future. Let us hope that they are not right in their predictions. But those that pretend to have cultural interests do not have any more hope in their future than the fund-raising organizations have in theirs. Recently the National Jewish Welfare Board found it necessary to cut down and virtually eliminate the National Jewish Music Council. Only strong protests from a few really interested individuals and groups saved it. They have continued to starve the National Jewish Book Council. I do not wish to criticize their internal fiscal policies, but no observer of Jewish life can look upon this development without a great deal of concern.

The Hebrew Movement, which the Zionists had hoped would catch on with the revival of Israel, is no better off than it ever was. It hardly supports one Jewish He brew periodical. Whether thos who receive it take the troubl to read it, is another matter fo investigation. The fact remain that the large majority of Jewis schools, centers and Synagogue are not producing Hebrew readers

When we turn to the "religiou revival," we find a great hunger but one should ask where does thi hunger manifest itself? I think i is mainly to be found among th small intellectual class on th campuses of universities. Th large number of people must have and undoubtedly do have, their re ligious problems of human lif which we have always experience with perhaps a greater degree o intensity in our time. But whe people speak of a "religious re vival," they are basing their con tentions upon the comparativel large number of books and article dealing with this subject. My con tention is that very little of thi seeps down to the general popu lation.

But let us assume that I am un derestimating the capacity of th general population to deal wit these problems in the manner i which they are approached by con temporary theologians. Do the not really **struggle** wit **universal** problems, prob lems of God and the purpos of life, and the meaning of prin ciples and the value of sacrifice Are they not concerned with th

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human questions of faith and courage and hope?

More than once I have discussed matters of this kind with very brilliant young Jewish college and university students, and after we had come to some understanding of our respective vocabularies and outlooks, the question would then be asked of me, Well, we seem to agree on theology, but do I have to be a Jew in order to have this viewpoint? Are these not human and universal questions? Why should Judaism be perpetuated for the sake of these ideas? Can't I find them cultivated with the same clarity and intensity among non-Jews?

I believe that being a Jew and being saturated with Jewish experience gives one an approach to the problems of human life which belonging to the majority culture does not provide. I happen to think that there is a connection between the group experience of our people and the universal truths to which we all, Jewish youth and non-Jews, give assent. I think that there is an emotional involvement, a psychic awareness of religious truth which comes from the vicarious experiences of three thousand years of Jewish history. But I have not found it very easy to convince Jewish intellectuals of this viewpoint. When they achieve a metaphysical or theological resolution to their questions, they seem to have had enough.

Speaking of those who contribute to Jewish causes and the large sums which have been raised for these purposes, is it not true that the level of giving has dropped, and the background and understanding of the contributors diminished? How many people know to what they are giving? How many of them are bludgeoned into contributions by some form of social pressure?

Since the establishment of the Welfare Fund, Jews make their contributions the way they pay their federal taxes, when they have to, without knowing how much of it goes to one phase of life, and how much to another. The average American probably could not tell you of the various activities which the government carries on with money he contributes, and the average Jew could probably not tell you of the various constituent organizations in some of those initial bodies whose very names are unfamiliar to all but the initiated.

Turning to the interest in the Chaplains, superficially there seems to be a strong emotional drive, but the reports from the camps cut this down to size. The boys are certainly interested in salami and in gefilte fish. They are interested in a touch of home. They cling to the Chaplain because he is the closest representative of the family, and he can help them with certain problems

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with which the armed services cannot deal.

During the last war many of us were under the impression that there was a religious revival because the Chaplains had been so busy, and had contacted so many people. This revival has not materialized to my knowledge. To the best of my knowledge, the young men who collected about the Chaplain while they were in uniform have not besieged the Synagogue on Friday nights or Sabbaths and holidays since their return.

If we examine the Zionist movement in this country, we find a similar disintegration. In many parts of the United States, it is almost impossible to get a Zionist meeting together. Membership in Zionist organizations has declined and even the formidable Hadassah organization has experienced a slight drop in membership. The Halutz movement, which for a time seemed to be catching fire, has now virtually collapsed. This may, of course, be due in part to the fact that the young men are all being drafted, but there are undoubtedly deeper causes which I do not have to go into at this time.

Of course there are tourists to Israel, and there are Israelis coming here, but when you examine the total population of the Jews in this country, and compare it with the few hundreds of Americans who go through the land of Israel each year, it soon becomes apparent that even with the enthusiasm which they engender upon their return, they make very little dent upon the basic problem which confronts us, namely the fact that American Jewish youth and Israeli youth are growing up in two different worlds.

The native-born Israeli who speaks Hebrew is interested in his own political and economic questions, is literally and spiritually thousands of miles away from the young Jew in the middle west who knows only a few words of Hebrew, has his own political and economical and cultural interest, and does not even share that sentimental attachment to Jewish holidays which might bind them together.

The strong desire on the part of the Israelis to turn their backs upon the east European tradition has created a broad schism

(Continued on Page Eighty)

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Jerusalem: Thirty Centuries Of History

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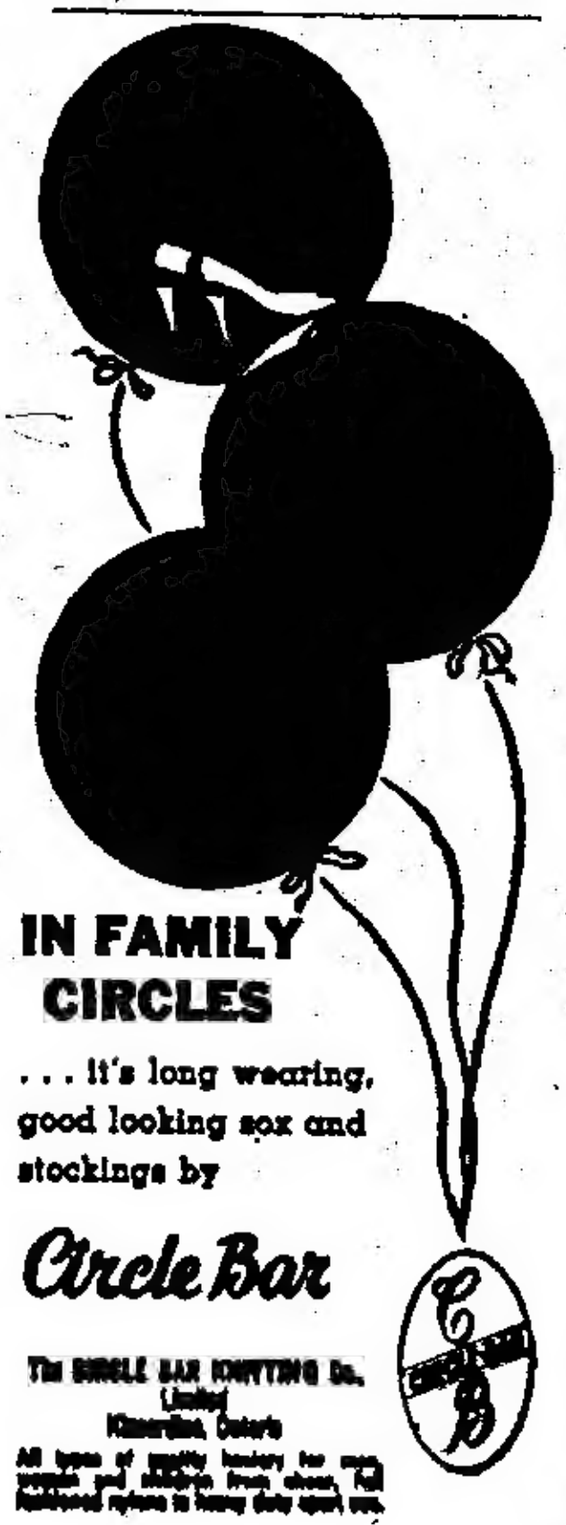
Jerusalem, the City of the Ages and for thirty centuries the symbol of mankind's highest hopes and aspirations, has reached a spiritual and chronological milestone in the history of civilization. Jerusalem, the world's oldest capital city, is now observing its 3,000th Anniversary. To commemorate the anniversary, special committees of distinguished civic and religious leaders, in cooperation with the State of Israel Bond organization, will sponsor city-wide celebrations in New York, Chicago, Detroit, and other communities throughout the United States. Leading American and Israeli personalities will participate in these trimillennial salutes to this city of history.

Jerusalem occupies a unique place in the Jewish religion, having been the center of the ancient glory of Israel. As an enduring symbol of the highest precepts of Judaism, it was the birthplace of a culture and teachings that still retain their vitality and impact in modern day civilization. Tradition has it that of ten charms given to the world by God, nine were apportioned to Jerusalem. And despite a turbulent history by numerous invasions and battles, it is a city still revered for its beauty and looked upon the world over as the City of God and the City of Peace.

There is evidence that life existed in the Jerusalem area in prehistoric times and mention is made of the city in the Bible as early as Genesis. Reference to it is also made in Egyptian sources in 2,000 B.C.E. and again in 1,400 B.C.E. There are several explanations as to how the city got its name. The Midrash attributes it to a combination of names given it by Shem and Abraham. Other sources say the Amorite god (Shalem) is supposed to have founded (yarah) the city; hence its Semitic name, Yeru-shalayim (the foundation of the god Shalem). As the root of Shalem also stands for peace, there is no conflict over the fact, however, that from its very beginning, the name Jerusalem stood for "City of Peace."

The history of Jerusalem, however, actually takes form and begins with King David, who, becoming ruler of a united Israel, "took the stronghold of Zion; the same is the City of David," (II Sam. v, 7) 3,000 years ago. When David moved the sacred Ark of the Covenant containing the Holy Scriptures into Jerusalem, the city became the religious center of Israel as well as its political capital. Since that time it has never lost that special significance to Jews throughout the area and throughout the world, and an almost unbroken chain of Jewish settlements connects present day



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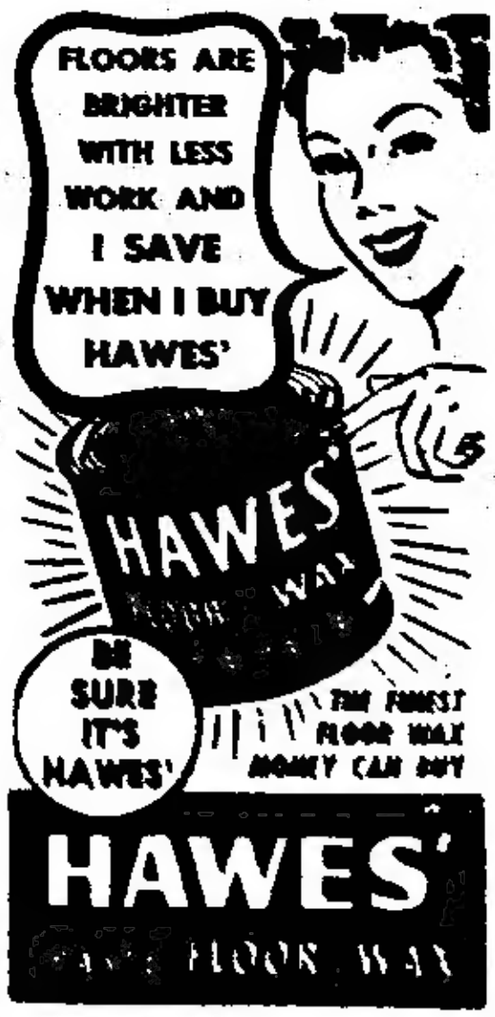
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When Solomon succeeded David as King of Israel, he chose a rock in the center of the city on which to build his great Temple. The rock is named in the Book of Chronicles as the Mount of Moriah, and it is the site of many famous Biblical stories: Adam was created by God from a spoonful of the mountain's dust; it was on Mount Moriah, too, that Cain and Abel quarreled; and by God's command, Abraham chose Mount Moriah upon which to offer his only son Isaac as a sacrifice (Isaac's life was spared, but the offer was held as proof of Abraham's faith).

The ancients believed that the Holy Land was in the center of the world, that Jerusalem was in the center of the Holy Land, and that the Temple on Mount Moriah was in the center of Jerusalem. A Stone of Foundation (foundation stone of the world) was said to be in the center of Mount Moriah. According to the Prophet Isaiah: "Thus saith the Lord God: Behold, I lay in Zion for a foundation a stone . . . , a costly corner stone of sure foundation." It was also believed that Jerusalem existed not only on earth, but in heaven, too: a city called Jerusalem of the Upper World.

Ancient Jerusalem was a city of festivities and ceremonials. All of Jewish literature, beginning with the Bible, is rich in descriptions of the major festivals that were celebrated in the city. From the earliest days of the Temple a "pilgrimage to Jerusalem" for the major festivals was considered the highest religious observance. Throughout the centuries to this day the symbolic observance of such a pilgrimage is an integral part of Jewish liturgy. And Jews who consider tours to Israel, very often prefer to plan their visits coincidentally with these Holy Days so that they may spend them in Jerusalem.

But the history of Jerusalem is filled with wars and violence. Assyrians, Persians, Egyptians, Greeks, Romans, all ravaged the city in their time. It was held in turn by Arabs, Mongols, Mameluks, and Crusaders. It was once plowed level by its conquerors, its name was lost and a Roman city was erected on its site. In each of these wars, Jerusalem was defended with religious zeal; it was never surrendered but only reduced after a fierce struggle.

Some of the most thrilling chapters in Jewish history occurred in and around Jerusalem—chapters such as the stirring revolt of the Maccabees which recaptured the Temple from the Syrians in 165 B.C.E., an event now commemorated by the Chanukah holiday. Under the Maccabees, Jerusalem reached a new peak in its development. The city was beauti-

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filed with palaces and stately buildings. Its learned academies attracted the most talented of the nation and it continued to flourish even when Judea fell under Romah sway after its conquest in 68 B.C.E. by Pompeii.

When the Roman legions moved up to Jerusalem from Judea, they were opposed by a small army of Jewish zealots. The conquest of Jerusalem by Titus, after a campaign and siege lasting almost three years, was hailed in Rome as one of its most outstanding victories and an arch was erected for the occasion of Titus' triumphal return to Rome with his Jewish captives. It marked the end of Jewish independence and statehood (70 A.C.E.). The city was destroyed and the Temple laid in ashes. Most of the population was decimated and the surviving remnant of "Judea Capta" led into captivity.

Two generations after the fall of Jerusalem, Bar Kochba led a national uprising against Roman rule. The insurgents succeeded in reconquering Jerusalem and holding it for three years. But it was again crushed by the Romans with ferocious brutality and nearly 600,000 Jews perished during the struggle ending in 135 A.C.E. Jerusalem was transformed into a Roman colony and given the name of Aelia Capitolina.

But Jews from other sections of the country continued to make pilgrimages to Jerusalem on the Holy Festivals. It was during this period that there grew up in Palestine and in other countries a movement known as "Mourners for Zion and Jerusalem" which continued well into the period of the Crusades. Its adherents prayed for the restoration of the Holy City. The daily and festival prayers included supplications for the rebuilding of the city. "Next year in Jerusalem" is the concluding passage of the most solemn services of the Jewish liturgy, those of the Passover Eve and of the Day of Atonement.

The day of the fall of the city and the ruin of the First and Second Temples—Tish'a b'Av (the ninth day of the month of Av on the Hebrew calendar)—is the most tragic day in Jewish tradition. Orthodox Jews attend synagogues and read Jewish "Lamentations" on the Fall of Jerusalem as the central part of the liturgy. During the period when the city and the Temple were largely destroyed, songs which have become classics of national mourning and lamentation were inscribed in the religion and culture of the Jewish people. The first exile "by the rivers of Babylon" gave rise to the cry of lament known the world over (Psalm 137):

"If I forget thee, O Jerusalem,
Let my right hand forget her cunning.
Let my tongue cleave to the roof of my mouth.

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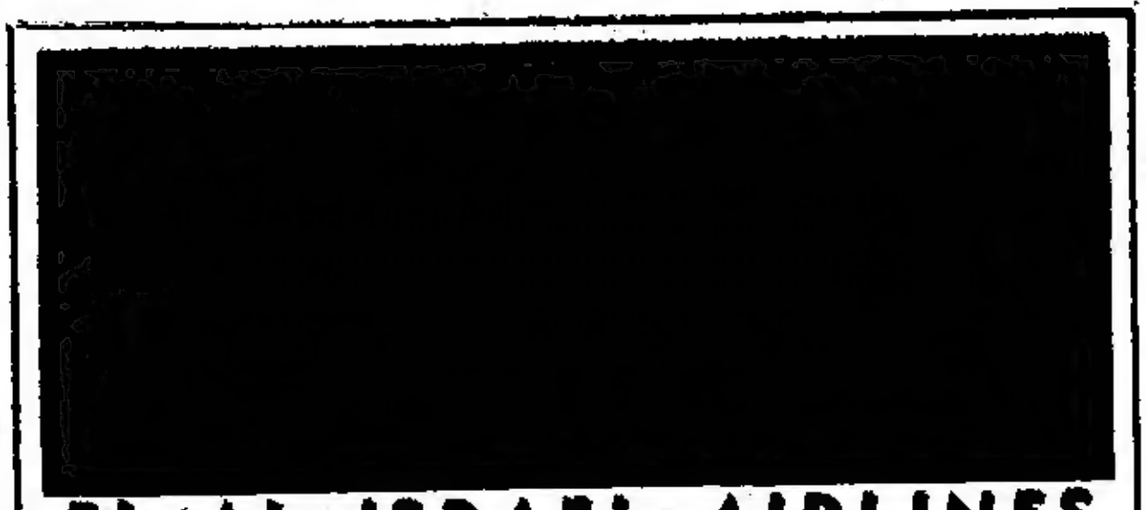

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If I remember thee not;
If I set not Jerusalem
Above my chiefest joy."

Jerusalem was the home of the prophetic movement with its profound influence and effect on the world. "The Lord roareth from Zion and uttereth His voice from Jerusalem" (Amos 1, 2). Jeremiah, Isaiah, Ezekiel, Amos — names that still live — were among the great moral teachers whose teachings emanated from Jerusalem. In their messages, Jerusalem became the emblem of the divine call for the establishment of justice among man and nations, as exemplified in Isaiah II, 3-4:

"For out of Zion shall go forth the Law,
And the word of the Lord from Jerusalem.
And He shall judge between the nations,
And shall decide for many peoples;
And they shall beat swords into ploughshares,
And their spears into pruning-hooks;
Nation shall not lift up sword against nation,
Neither shall they learn war anymore."

Jerusalem has also been the main motif in Jewish art and literature and it is one of the most recurrent names in the Bible, being mentioned more than 400 times. The Prophets called Jerusalem a city which was "the joy of the whole earth," and it is also known as "the City," "the Holy City," "the City of God." Jewish lore further attributed the city with life, eternity, eternal light, and justice. Through the centuries Jewish refugees turned time and time again to Jerusalem for succor, such as after their expulsion from Spain in 1492. The most notable examples, of course, were during the Nazi era in Europe and at the end of World War II.

The New City began taking shape in the sixties of the last century with the aid of Sir Moses Montefiore, the Anglo-Jewish philanthropist, who was instrumental in aiding Jewish settlers to find homes in the area and begin building outside the ancient walls. The efforts of these settlers became the foundations of the New City. The first suburb, to the south of the city walls, was built with funds provided by Judah Touro, of New Orleans. (Touro was a colorful American Jewish patriot, soldier of the War of 1812, and an outstanding philanthropist of his day.)

Jerusalem is now known as one of the most beautiful cities in Israel. Its rose-beige buildings are set among russet hills and silvery olive groves. Connected with the rest of Israel by a narrow corridor, the New City was the scene of bitter fighting during the War of Liberation and bomb-pocked streets and rubble still recall bat-

tles that raged in the surrounding hills.

Jerusalem today is not only the capital of Israel, it is also the headquarters for the country's national educational and cultural institutions, the home of Hebrew University and its new medical school, the Bezalel Museum and numerous other landmarks. A national shrine was recently dedicated to the memory of Theodore Herzl, father of Zionism, on a hill overlooking the city. Known as Mount Herzl, it is the site of Herzl's tomb.

American Jews, in their relation to Jerusalem, are motivated by a profound love and reverence which derives from the city's sacred history, covering thirty centuries. The spiritual and cultural ties which bind us to Jerusalem are potent and abiding. At the same time, we recognize the facts of modern life, and seek to sustain and strengthen the economy of the ancient city, so that its spiritual life may flower under the most favorable circumstances.

The State of Israel is a decisive channel through which we are making this possible. We are helping the city to grow to meet the needs of its expanding population, which has now reached 140,000 persons. Through Israel Bonds, we are investing in Jerusalem's growing industrial plant which is providing her citizens with a livelihood. Slowly, but with certainty, Jerusalem, the city with thirty centuries of memorable history, is once again moving to the forefront of the great cities of the world.

PATTERNS OF LIVING FOR THE JEWISH PEOPLE ON THE AMERICAN SCENE: GOOD OR AIMLESS FUTURE?

(Continued from Page Seventy-Six)

between themselves and America Jewish youth, who, when they live a Jewish life in any sense, so in the spirit and as a kind echo of east European Jewry.

The inter-marriages, which ha been on the increase steadily du ing these last years, have al weakened the fibre of Jewish li Personal observation points to t fact that there are more and mo inter-marriages without conve sion by the gentile party. Th is true in the large centers. It even truer in the smaller commun ties, and as the Jewish populati becomes more and more decentrali ed, the cohesive influence of t large mass becomes that mu weaker.

As I look back upon what have written here, I am awe of the fact that the total impa of this testimony is a depressi one. There seems to be little ho of a revival which our wish thinkers say is already here. D this mean that we have se

to the end of the road? I cannot find it in my heart to say so. I refuse to accept the end of the Jewish people, after the long and glorious history which we have written, after the sacrifices and the spiritual regenerations which we have experienced.

There is no doubt that the future hangs in the balance. But we must not mistake the nature of that future. The question today is not, as it never was, whether there will be a Jewish people or there will not. That the Jewish people will survive both here and in Israel, nobody can deny. What does remain to be decided is whether we shall have the vision and the energy to make that into a good future, or permit it to drift into an aimless and uncreative future.

All the elements needed to make a fine and interesting Judaism in America are here. The freedom is here, the human resources are here, the material resources are here. The inspiration of the land of Israel is there to be tapped. The long tradition is there to be explored. The rest remains pretty much up to us, and while this is not the first time that we have stood at the crossroads, we must not blind ourselves to the fact that we do now stand at the crossroads. The direction that we take will be up to those of us who stand in positions of influence and authority. The success or the failure of our efforts will depend upon the extent to which we approach the problem in a spirit of stark realism, in a spirit of cooperation among ourselves, and in a spirit of true faith.

This address appeared in the Jewish Social Service Quarterly.

WHAT YOUR JEWISH COMMUNITY CENTRE SHOULD BE

(Continued from Page Seven)

is good and valuable if the centre is to be a communal organization of Jewish identity. The family is the logical unit of service.

Most Jewish centres aspire to be roughly 75% self supporting and still seek to serve those parts of the population that can not afford high fees. This is accomplished through Health Clubs, and by charging extra for specialized service. Such programs should be seen as fund raisers and not be criticised by budget committees. It is only fitting in a community organization that fees balance out for the good of the entire community.

Every Jewish centre should have a responsible board of directors. In the survey we find that in 52% of the centres reporting, boards were elected by the membership (not the community) and in 24% they were self-constituted and self-perpetuating. In 46% there is no limit on the number of terms a board member or officer may serve. In many cities boards represent wealth and status rather than being representative of the community. In most centres youth is poorly represented on the board and labour is almost completely neglected. Are these truly community centres?

Most Jewish centres carry on varied programs for all age groups. Whether they are balanced, related to the needs of the members, and actually integrated is questioned. In more than a few centres there is not much cultural program for children and

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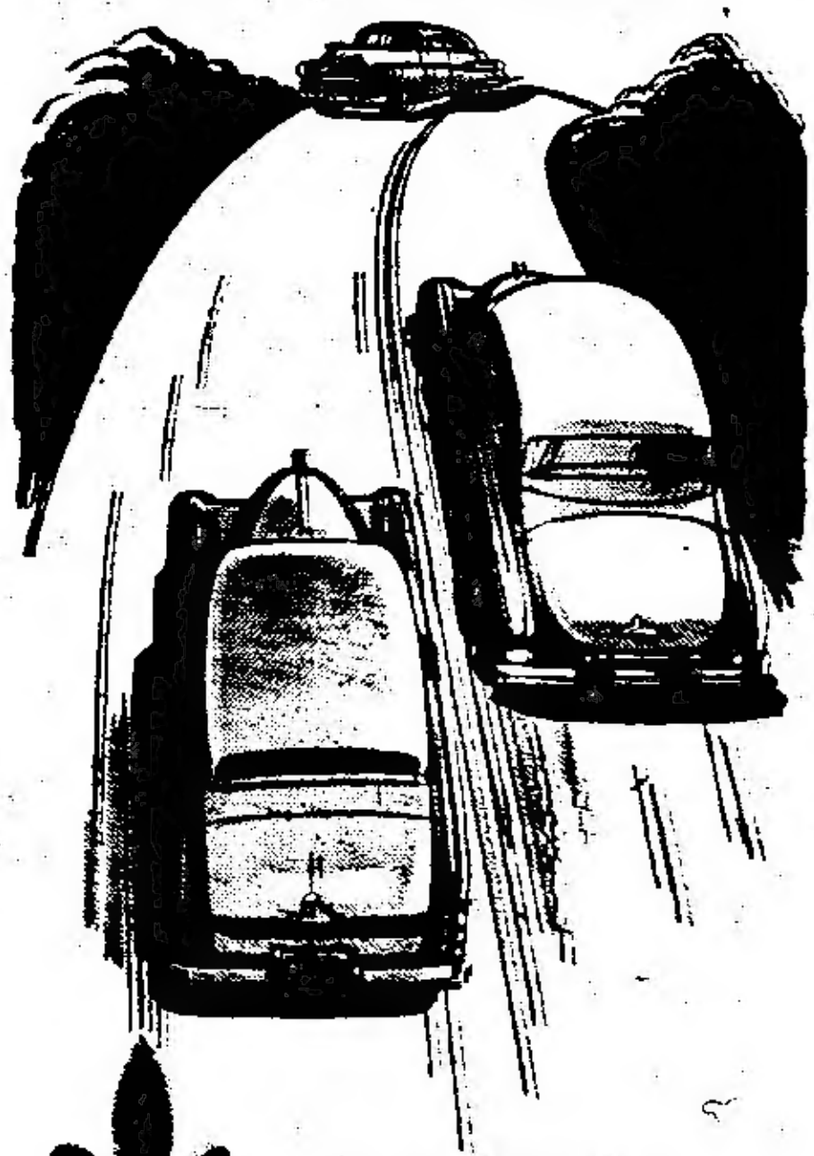

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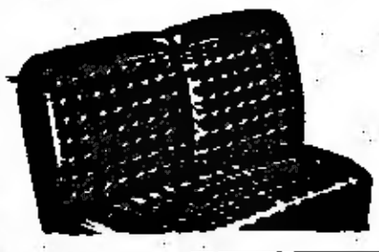

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youth. Such centres serve a recreational function only. Among youth, relatively few centres report participation in cultural or religious program. Very few institutions have developed an integrated adult education program. "One conclusion appears warranted. A large number of centres do not provide the well-rounded program which looms so large in the writings and addresses of centre workers."

We are drawn here to an inference that perhaps the Jewish Centre is not fulfilling a specialized role in the total recreational facilities in the city and hence is a recreational centre only for Jewish people. Even more significant are the findings on the inclusion of Jewish cultural content into all aspects of centre program. It would appear that it is small, sporadic, sugar-coated and apathetic. "Canadian centres declare that membership is 'passive' or 'not too keen for it' and that the board has 'no strong feeling for it'."

The primary purpose of the Centre is to serve the distinctive needs of the Jews as a spiritual-cultural group. Within this conception it takes an honoured place in the total leisure-time facilities of the city. Outside of this conception it fits alongside the private Jewish camp or Jewish summer resort. These are valuable recreational facilities for those who want to recreate with other Jews in Jewish surroundings but they are not supportable by voluntary contributions as community services. Those who wish such a "Jewish Club" should be willing to support it financially in toto. However, there still would be a need for the genuine Jewish Community Centre as a symbol of unity and Jewish cultural identity in the modern Jewish community.

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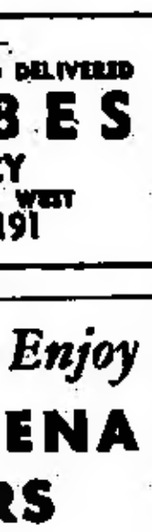

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NOTICE OF APPLICATION FOR DIVORCE

NOTICE is hereby given that EDITH MARIE TRELEAVEN YOUNKIE of the City of Montreal, in the District of Montreal, in the Province of Quebec, and presently residing in the said City of Montreal, in the District of Montreal, in the Province of Quebec, housewife, will apply to the Parliament of Canada at the present or next session thereof for a Bill of Divorce from her husband, WESLEY BINGHAM YOUNKIE, of the City of Montreal, in the District of Montreal, in the Province of Quebec, and presently residing in the City of Montreal, in the District of Montreal, in the Province of Quebec, secretary-treasurer, on the grounds of adultery.

MONTREAL, November 12th, 1953.

ALLISON A. M. WALSH,
Attorney for Petitioner,
215 St. James St. West,
Montreal 1, Quebec.

LEGAL NOTICE

NOTICE OF APPLICATION FOR DIVORCE

NOTICE is hereby given that CLAIRE VIOLA FRECHETTE, of the City of Montreal, Province of Quebec, wife of JOHN AINSWORTH, of the same place, will apply to the Parliament of Canada, at its next Session, for a Bill of Divorce from her husband, the said JOHN AINSWORTH, on the grounds of adultery.

DATED at Montreal, in the Province of Quebec, this 27th day of October, 1953.

POPLIGER & POPLIGER,
Attorneys For Petitioner,
360 St. James Street West,
Montreal, Quebec.

LEGAL NOTICE

NOTICE OF APPLICATION FOR DIVORCE

TAKE NOTICE that ALFRED RUBENS, Teacher, of the Town of Cowansville, in the Province of Quebec, Canada, will apply to the Parliament of Canada at its next or, if necessary, following ensuing session thereof for a Bill of Divorce from his wife, PHOEBE BARBARA KATHLEEN FRASER RUBENS, of the City and District of Montreal, on the grounds of adultery.

DATED at Montreal, Province of Quebec, March 31, 1953.

A. J. ROSENSTEIN,
Solicitor For Applicant,
1117 St. Catherine St. West,
Montreal, Quebec.

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Montreal Meetings

• **CANADIAN FRIENDS** of the Hebrew University will honor Dr. Benjamin Mazar, of Jerusalem, Israel, president of the University, and an internationally-known archaeologist, at a dinner on December 1, at 7 p.m. at the Sheraton-Mount Royal Hotel. Dr. Harry C. Ballon, president of the Montreal Chapter, will be chairman. A partial list of those to be seated at the head table, with Dr. Mazar, is: Mr. and Mrs. Allan Bronfman, Dr. and Mrs. Harry C. Ballon, Professor and Mrs. J. H. Quastel, Mr. and Mrs. Michael Greenblatt, Rabbi and Mrs. Samuel Cass, Mr. Justice Harry Batshaw, and Dr. Anne Tarshis Batshaw; Louis Fitch, Q.C., and Mrs. Fitch; Dr. and Mrs. Ezra Lozinski, Miss Rose Anne Lauterman, Leon Crestohl, Q.C., M.P., and Mrs. Crestohl; Lazarus Phillips, Q.C., and Mrs. Phillips; Mr. and Mrs. S. Miron, of Israel; Edward E. Gelber, of Toronto, Ont. Mr. and Mrs. Allan Bronfman will entertain at a reception to honor Dr. Mazar, prior to the dinner.

• **BNAI BRITH WOMEN**, Snowdon Chapter Number 744: For the ladies' night "Powder Puff Party," at Spanish and Portuguese Synagogue, Mrs. I. Auerbach was general convener; Mrs. B. Shapiro

LEGAL NOTICE

NOTICE OF APPLICATION FOR DIVORCE

NOTICE is hereby given that DAME EMMA ANTOINETTE RACHEL LAUZON, Clerk, of the City of Outremont, District of Montreal, Province of Quebec, will apply to the Parliament of Canada, at the present or next following ensuing session thereof, for a Bill of Divorce from her husband RAYMOND A. McDUFF, Supervisor, of the City and District of Montreal, Province of Quebec, on the grounds of adultery.

MONTREAL, November 12th, 1953.

JACOBS & JACOBS,
Attorneys for Petitioner,
Radio City Building, Suite 400,
265 Craig Street West,
Montreal, Quebec.

LEGAL NOTICE

NOTICE OF APPLICATION FOR DIVORCE

NOTICE is hereby given that NICHOLAS KRAUCHUKE, planning technician, of Montreal, Province of Quebec, will apply to the Parliament of Canada at its present, next or following session thereof for a bill of divorce from his wife, MARIE IDA THERESE GELINAS KRAUCHUKE, of Montreal, Province of Quebec, on the grounds of adultery.

DATED at Montreal this 12th day of November 1953.

EDWARD H. BERNFELD,
Solicitor for Petitioner,
1117 St. Catherine St. W.,
Montreal, Quebec.

LEGAL NOTICE

NOTICE OF APPLICATION FOR DIVORCE

NOTICE is hereby given that DAVID SHEA, salesman, of the City of Montreal, District of Montreal, Province of Quebec, will apply to the Parliament of Canada at the present or next following ensuing session thereof, for a Bill of Divorce from his wife DAME RUBY KITTS, clerk, of the City of Montreal, District of Montreal, Province of Quebec, on the grounds of adultery.

MONTREAL, November 13th, 1953.

JACOBS & JACOBS,
Attorneys for Petitioner,
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NOTICE OF APPLICATION FOR DIVORCE

NOTICE is hereby given that MARGARET ELUNED MORRIS GAGNON, Housewife, of the City of Montreal, in the District of Montreal, in the Province of Quebec will apply to the Parliament of Canada at the next or, if necessary, at the following ensuing session thereof, for a Bill of Divorce, from her husband, CAIRLAN LAWRENCE EARLE GAGNON of the City of Montreal, in the Province of Quebec on the grounds of adultery.

DATED at Montreal, Province of Quebec, July 3, 1953.

A. J. ROSENSTEIN,
Solicitor For Applicant,
1117 St. Catherine St. West,
Montreal, Quebec.

LEGAL NOTICE

NOTICE OF APPLICATION FOR DIVORCE

NOTICE is hereby given that HENRIETTE DUFFY COTE, of the City and District of Montreal, Province of Quebec, County of Hochelaga, will apply to the Parliament of Canada, at the present, next or following session thereof, for a Bill of Divorce from her husband, JEAN JACQUES COTE, of the City and District of Montreal, Province of Quebec, County of Hochelaga, on the grounds of adultery.

DATED at Montreal, in the Province of Quebec, this 19th day of November 1953.

GAMEROFF & FENSTER,
Attorneys for Applicant,
10 St James St. West,
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convening the miniature bazaar booth. Assisting were: Mesdames H. Henneman, H. Ness, E. Green, S. Gordon, F. Altrose, B. Noveck, S. Farber, M. Medicoff, L. Streicher, S. Fargeon, A. Isaif, D. Steinberg, G. Swidler, Y. Goodman.

• Sydney Feldman, of Drummond Photos, received an award of a certificate of distinctive merit in the bridal photography division, at the Second Annual Print Show of the Professional Photographers Association of the Province of Quebec, at the Sheraton-Mount Royal Hotel. Norman Zukor was a prize-winner in another division.

• AGUDIST WOMEN'S Group: at a meeting at the home of Mrs. A. Feldman, 362 Outremont Avenue, H. Biberfeld was the guest speaker. A movie "The Dybbuk" will be shown on December 5, at 8 p.m., at Bnai Jacob Synagogue hall. Everybody welcome.

• YOUNG ISRAEL Sisterhood paid-up membership tea on Monday, November 30, at 8.30 p.m., will present an illustrated talk on Jewish music by Cantor N. Mendelson, of Shaar Hashomayim Synagogue. Mrs. S. Deutsch is general convener. Prospective members call Mrs. J. Tager, DE. 8962.

• TIFERETH ISRAEL Congregation Junior Ladies Auxiliary social was at the home of the president, Mrs. B. Plotnick, 5168 St. Urbain Street. The raffle donated by the hostess was won by Mrs. L. Shuter, Esplanade Avenue. Cards were played and refreshments served.

• RECIA STANFIELD Memorial Temple Number 4, Pythian Sisters: A business meeting, second nomination and elections of officers takes place on Tuesday, December 1, at 8.30 p.m., at 5583 Jeanne Mance Street, with Mrs. M. Yaffe presiding.

• Barbara Goldberg, aged eleven, daughter of Mr. and Mrs. Morris Goldberg, 5490 Lavoie Avenue, was awarded a scholarship in art by R. Anderson, principal of Van Horne School. She is the sister of Rona, aged ten; granddaughter of Mr. and Mrs. A. Nemiroff, 4720 Dupuis Avenue.

• BETH HAMEDRASH Hagodol Congregation Ladies Auxiliary are presenting a movie, Chanukah party, and play for children, on November 29, at 2 p.m.; proceeds for the synagogue. Mrs. M. Herscovitch is in charge. Ushers for the play are: Esther Deutsch, Barbara Waisberg, Diana Migicovsky, Marlene Prazoff, Stanley Rosen, Philip Gordon, Henry Boudin, Abraham Trachtenberg. All are welcome; refreshments.

• L. A. C. FRANK SCHWARTZ Memorial Club met at the homes of Mesdames E. Shaer, Clark Street; L. Katz, Spring Grove Crescent; A. Merinoff, 5175 Jeanne Mance Street; R. Spector, 758 de L'Epee Avenue. Mrs. S. B. Schwartz presided on each occasion.

• LESSA PINSKY Goodwill Group meeting, at the home of Mrs. J. Raymer, 4891 Lacombe Avenue, had Mrs. W. White, 5334 Snowdon Avenue, as hostess. The meeting on Monday, November 30, is at the home of Mrs. Louis Pinsky, 4860 Maplewood Avenue. Mrs. W. Goldberg, 5237 Park Avenue, will preside. Mrs. Norman Shapiro, 4960 Maplewood Avenue, is publicity chairman.

• MILE END SISTER AID annual dance is on Saturday night, November 28, at the Labor Zionist Centre; orchestra; everyone invited. Tickets from Mesdames H. Frank, CA. 4928; S. Gold, BE. 5771; A. Severs, RE. 3-3498.

• JEWISH CONVALESCENT Home Marcovitch and Schneider Group met at the New Zacharias Synagogue, with Mesdames D. Cohen, Casgrain Street, and J. Joffre, St. Hubert Stret, as hostesses. Mrs. J. Rosenberg, a guest, assisted in serving. Others present were: Mesdames M. Melnick, A. Goldberg, N. Levine, T. Hockenstein, I. Rocklin, M. Landun, B. Brasloff, J. Masur, B. Goldenberg, I. Opolsky, M. Greenspon, M. Singer, I. Frishling, B. Cohos, J. Levine, I. Cohen, D. Orloff, S. Soloway, M. Tiger, D. Schneider, A. Bogualovsky, W. Morenstein. A wish was expressed for the good

122nd Annual Statement

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Condensed General Statement as at 31st October, 1953

ASSETS

Cash, clearings and due from banks	$174,653,009
Government and other public securities not exceeding market value	188,137,706
Other bonds and stocks, not exceeding market value	21,424,357
Call loans (secured)	42,927,750
Other loans and discounts (after full provision for bad and doubtful debts)	495,403,336
Liabilities of customers under acceptances and letters of credit (as per contra)	19,156,871
Bank premises	23,364,659
Other assets	561,185
	$965,628,873

LIABILITIES

Notes in circulation	$ 32,810
Deposits	895,421,085
Acceptances and letters of credit outstanding	19,156,871
Other liabilities	1,049,084
Capital paid-up	15,000,000
Reserve fund	33,000,000
Dividends declared and unpaid	905,716
Balance of profits, as per Profit and Loss Account	1,063,307
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health of Mesdames L. Bockler and B. Friedlander, who have been ill for some time. On December 7, Mrs. M. Greenspon, Champagneur Avenue, will be hostess.

• MACHLA DENOFSKY GROUP card party, at the home of Mrs. Harry Creatchman, 7560 de Lanaudiere Street, was convened by Mrs. Max Vogel. $32 was raised on the project, drawing of a grocery hamper. Mrs. Jack Adler, 1943 Clinton Avenue, won the raffle, and gave a donation. This group of housewives works solely to raise funds for the Children's Memorial Hospital. Members are: Mesdames Paul Levy, Bill Aronson, Simon Levy, Julius Miller, Max Vogel, Harry Creatchman, Jack Fredson.

• TEMPLE EMANU-EL, Dr. Harry J. Stern, Rabbi: Services, Friday, November 27, at 8.15, lecture "The Maccabees". Saturday, at 11.30, sermonette. At both services, Julian, son of Mr. and Mrs. Lewis Melzack, 5055 Glencairn Road, will be called to the Reading of the Torah in observance of his bar mitzvah. At the expansion campaign dinner, on Monday, December 7, at 7.00 p.m., the congregation will be guests of the officers and trustees of the Temple, and Dr. Norman Gerstenfeld, Rabbi, of the Washington Hebrew Congregation, in Washington, D. C., will speak. The Institute On Judaism for Teachers was attended by one hundred and fifty Protestant School teachers. At an open forum Mrs. Harry Joshua Stern, chairman of Sisterhood inter-faith, presided. The president of the Sisterhood, Mrs. Alfred N. Miller spoke. Dr. Stern conducted the question period, citing ceremonials in Jewish observances. Dr. Mary Winspear, headmistress, Weston School; Ralph Anderson, principal, Van Horne School; George Penrose, principal, Roslyn School; Reginald Steeves, principal, Westmount Junior High, were present. Mrs. Ivor Kursbatt, co-chairman of inter-faith, blessed the Sabbath lights. In the Koffee Klub program were: the guest speaker, Dr. Manuel Straker; Seymour Tissenbaum, Abraham Isenberg, Alex Carsley, Reuben Ginsberg. High School Junior Congregation Oneg Shabbat luncheon on Saturday, November 28, at 12.30, saw a play, "They Fought For Freedom", direction of M. Rotstein, with: Carol Gardner, Miriam Cooper, Richmond Lisser, Marcia Shacter, Carol Freeman, Barbara Lisser, Stephen Roth, Vena Blustein, Joan Shapiro, Leila Siegal, Ronnie Bing.

• SHAARE ZION Synagogue Sisterhood seventh annual donor luncheon Sisterhood, convenership of Mrs. H. M. Lazar, presented an operetta, "A Bride's Bible," written by Mrs. I. Shapera, and enacted by members: Mesdames H. Herman, N. Tavisa, G. Shubin, M. Mendell, L. Chisling, M. Chisling, L. Bick, M. Cohen, M. Lewis, Z. Weiss, J. Matlin, L. Mindel, H. Blanshay, B. Spears, M. Miller, H. Star, A. Fleming, C. Rosengarten; directed by Mrs. S. Rink; produced by Mesdames S. Abramowitz, M. Caplan, C. Goldstein, E. Sager; the accompanist being Mrs. A. Benjamin. Patronesses were: Mesdames D. Cummings, S. Ditkofsky, M. Gross, S. Golick, H. M. Lazar, H. Rosenbaum, I. Wachman. Partial list of contributors as given to the Review: Mesdames R. B. Cohen, M. Dick, M. Gameroff, P. Grossman, C. R. Gross, D. Gross, M. Hart, M. Kanigsberg, J. Matlin, S. Routtenberg, H. B. Schwartz, B. Shapera, I. Shapera, L. Shatner, A. Shulman, J. Tietolman.

• ADATH ISRAEL Synagogue, Charles Bender, Rabbi: Services, Friday, 4 p.m.; Saturday, 8.45 a.m. Melvin Steven Guralnick, son

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of Mr. and Mrs. Jack Guralnick, 767 Davaar Avenue, will be called to the Reading of the Torah on Saturday, November 28, on the occasion of his bar-mitzvah. For the Sisterhood annual donor luncheon, on Tuesday, December 8, at 12.30 p.m., Mrs. Joel Steinthal and Mrs. Harry Rosenberg are co-chairmen of the donors; Mesdames Samuel D. Gameroff, Nathan Shuster, Jack Steinberg, for the souvenir programme. Irving Davidson, of New York, will speak on Jewish wit and humour. Philip Wiseman was the cantor for the Bar Mitzvah Alumni services. Rabbi Bender spoke on Jewish customs and ceremonies. Mrs. Irving Adelson and Mrs. David Zuckerman were hostesses for the breakfast. The speaker at the Home and School Association meeting on Wednesday, December 2, at 8.30 p.m., will be Dr. Sidney Barza. A film will be shown. Abe Tafler, president, of the Association, will preside. The Young Peoples Society speaker, on Monday, November 30, at 8.30 p.m., will be Emerick Sala, of the Bahai Movement. Chaim Dalfen, Brian Danker, Hershie Ross, Howard Shiff, Howard Steinberg took part in Junior Congregation services.

• PIONEER WOMEN'S Organization: Chanita Chanukah tea, on Tuesday evening, December 1, at the home of Mrs. L. Neiss, 682 Davaar Avenue, presents Mrs. C. Denburg as guest speaker, discussing the history of Jewish music, accompanied by Mrs. A. Weissler. Golda Myerson meeting on Tuesday evening, December 1, at the home of Mrs. R. Ungar, 862 Stuart Avenue, will hear Mrs. S. S. Stein review "The Family Moskat" by I. B. Singer. Kanot, on Monday evening, November 30, at the home of Mrs. M. Sinuk, 5640 Decelles Avenue, will hear Mrs. M. Leibovitch, on "Marriage Counselling And Marital Adjustment." Massada collective tea brought in $240. Hostesses were: Mesdames J. Milgram, S. Rosenthal, H. Lifshitz, P. Laganov, D. Hite, B. Burack, F. Pepper, B. Wiseberg. The guest speaker was Mrs. W. Golden. At the home of Mrs. M. Rivelis, 4617 Kent Avenue, she donated $18. On Tuesday evening, December 1, at the Labor Zionist Centre, Mrs. M. Greenspoon will preside. A talk on Chana Senesh will be given by Mrs. P. Katz. Rochel Blostein, on Wednesday evening, December 2, at the home of Mrs. H. Zinman, 2633 Soissons Avenue, will discuss the planting of trees in the Queen Elizabeth Forest in order to be ready for the Tu B'Shevat ceremony January 19. The Young Women's Groups open meeting on Tuesday, December 1, at 8.30 p.m., at the Labor Zionist Centre, presents Louis Rosenberg, research director of the Canadian Jewish Congress, on "Jewish Humour". All are invited. Geulah met at the home of Mrs. S. Gilbert, 4609 Hutchison Street. Golda Myerson, at the home of Mrs. J. Torchin, 814 Pratt Avenue, the social program consisting of Scrabble and card games. For Kanot child talent and beauty contest, for children between the ages of five and twelve, call Mrs. N. Wilchesky, EXdale 2410. Send photographs plus twenty-five cents entry fee to Mrs. S. Levine, 4995 Hingston Avenue. At the home of Mrs. D. Cohen, 2211 Maplewood Avenue, Mrs. P. Lipshitz spoke on Chana Senesh. Kinnereth tea was at the home of Mrs. P. Frank, 5885 Macdonald Avenue. Revivim meeting was at the home of Mrs. S. Shagass, 1495 Oxmet Avenue. Rochel Blostein, at the home of Mrs. A. Sirota, 847 Dollard Avenue, heard Mrs. G. Rabinovitch report on the Washington convention. A meeting was held at the home of Mrs. S. Zinman, 2633 Soissons Avenue. Metzuda tea realized $550. Hostesses were: Mesdames I. Scutelsky, S. Shecter, S. Lieberman, S. Poch, B. Poch, B. Latovsky, T. Shalman, L. Shlagal, A. Zeitz, R. Steinberg, S. Kreisman, J. Kreisman, R. Elenbogen, I. Klein. Mrs. P. Lipshitz, guest speaker, was introduced by Mrs. D. Zunenshine and thanked by the chairman, Mrs. S. Kreisman.

• MIZRACHI WOMEN'S meetings were: Bnot Hapoel, at the home of Mrs. J. Goldberg, 5177 Jeanne Mance Street; Sally Finkelstein, at the home of Mrs. N. Singer, 4828 Esplanade Avenue; Jennie Levitt Segal, at the home of Mrs. M. Star, 5075 Glencairn Road; Dvora Bracha Schwartzbein, at the home of Mrs. M. Perrin, 4841 Jeanne Mance Street; Young Women, at the home of Mrs. M. Wigdor, 6062 Wilderton Crescent; a Council meeting, at the home of Mrs. A. Malina, 763 Champagneur Avenue. Aviv meets at the home of Mrs. H. Epstein, 590 Outremont Avenue; on Tuesday, December 1, at 8.30 p.m.; Cohen, Caplan Sharf, at the home of Mrs. M. Schauber, 5730 Wilderton Avenue, on Monday, November 30, at 2.30 p.m.; Salomon Avigdor Lieff, at the home of Mrs. L. Daitcher, 835 Dollard Avenue, on Monday, November 30, at 8.00 p.m.; annual bazaar, at the Labor Zionist Centre, on Wednesday, December 9, conveners, Mesdames R. Zabitsky, S. Riesel, P. Zabitsky.

• HOSPITAL OF HOPE: Membership conveners of their Units for the paid-up membership tea on Wednesday, December 2, at the Sheraton-Mount Royal Hotel at 2.00 p.m., are: Mesdames B. Adelson, L. Beckler, H. Borovitch, U. Borovitch, A. Blumenthal, J. R. Bogaenie, P. W. Cohen, S. Cohen, M. Cooper, S. Dalfen, M. Edelstein, A. Feldman, S. Frank, N. Frankel, A. Gold, L. Goldenblatt, A. Gordon, S. Harris, A. Hutkin, H. Klar, I. Kanofsky, L. Markus, M. Mendelsohn, H. Moss, M. Pinsky, B. Revzen, B. Rubin, S. E. Selector, H. Shuster, G. Springer, H. B. Tanenbaum, S. Titleman, A. Tuck, T. Zaracoff. At the annual bazaar of the Council of Units the door prize was won by Mrs. M. Kaplan with ticket number 1178. Winners of the tombola were Mesdames S. Hitelman, 1426; S. Seulnick, 4893; S. Pinsky, 315; M. Roth, 8818; N. Sinclair, 75; I. Shuster, 8839; Miss Francis Shulman, 2814; Mesdames D. Herman, 1108; J. W. Fisher, 188; G. Kwechansky, 2161; A. Cramer, 1793; M. Knopp, 3948; D. Beck, 1048; also M. Silcoff, 893; J. Wexler, 143; Mrs. C. Fish, 2217; Solomon Abel, 2606; Philip Katz, 365; Miss Connie Rosen, 2527; Mrs. A. Fisher, 1038; Mrs. S. Greenspon, 2283; G. Gagnon, 3251; Mrs. M. Botner, 2488; Miss Lisa Morrisette, 4649; Mesdames S. Leben, 183; H. Silverman, 1470; A. Sheinman, 3126; T. Rosen, 2524; H. Leftick, 2873. The winning ticket of number one is 4556; of number 8, 3951; of number ten, 3283; of number thirteen, 4446; of number twenty-six, 2871. The names cannot be deciphered. Units meeting on Monday, November 30, at 8.00 p.m., are: Tikvah, at the home of Mrs. Ida Hislop, 5960 Hutchison Street; Tillie Cohen (Victory), at 4465 St. Lawrence Boulevard, with Mrs. H. Stern as hostess; Goodwill-Leonard Breger, at the home of Mrs. R. Feigelman, 1242 St. Mark Street; Yitzchock Raizel Golick, at the home of Mrs. M. Drimer, 5596 Clanranald Avenue. Units meeting on Tuesday, December 1, at 8.00 p.m., are: Hershel Staviss, at the home of Mrs. M. Staviss, 4574 St. Urbain Street; Chaim Revzen Junior, at the home of Mrs. H. Bercovitch, 4257 Esplanade Avenue; Chasie and Gittel, at the home of Mrs. A. Ikeman, 5674 Clanranald Avenue; Sara B. Stein, at the home of Mrs. A. Oppen, 2247 Maplewood Avenue, Chanukah party; Mordecai and Essie Baker, at the home of Mrs. L. Schwartz, 387 Dufferin Road; Leib Shmul Chaim Backler, at the home of Mrs. E. Reinblatt, 267 Villeneuve Street West; J. Manolson, at the home of Mrs. P. Waxman, 1764 Van Horne Avenue; Hesha Berson, at the home of Mrs. H. Berson, 4403 Esplanade Avenue. Units meeting at 2.30 p.m. are: I. J. Borrin, at the home of Mrs. S. Socaransky, 3815 Dupuis Avenue; Tevia Jacobs, at the home of Mrs. S. Smith, 4787 Victoria Avenue; Henry Shuster, at the home of Mrs. H. Shuster, 6066 Durocher Avenue. Units meeting on Thursday, December 3, at 8.00 p.m., are: Shlonovitch and Medoff, at the home of Mrs. A. Breiter, 201 Villeneuve Street West; Chaim Revzen, at the home of Mrs. R. Rand, 6146 Durocher Avenue.

• CANADA-ISRAEL Corporation has placed two initial orders for over 20,000 tons of Canadian wheat to be shipped to Israel. One boat has already left Quebec for Haifa with 19,000 tons; the other is now loading in Vancouver. The wheat was purchased on behalf of the Government of Israel and is being shipped under a policy of Credit Insurance Corporation, the Canadian Government Export. Some $1,700,000 is involved in the transaction which will be followed by several other orders for wheat to be shipped to Israel from Canadian ports on the Pacific and on

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the Atlantic coasts. The Canada-Israel Corporation which is now commencing its trading activities was set up jointly by the Canadian Jewish Congress and the Zionist Organization of Canada to promote trade between these countries. It is headed by Samuel Bronfman, of Montreal, president; Edward E. Gelber, of Toronto, vice-president; executive committee, Monroe Abbey, Moishe Dichsheit, Joseph N. Frank, Joseph H. Fine, Q. C., of Montreal. Sigmund Unterberg is manager.

• **FEDERATION** of Roumanian Jews Women's Division: On December 2, at 8.30 p.m., at Beth David Community Center, Mrs. G. Davids will be hostess; Mrs. Bessie Moyse, convener. Mrs. M. Miller will preside. For the annual money shower, on December 9, at Beth David Synagogue, conveners are: Mesdames S. Abramovitch, J. Schwartz, Bessie Moyse.

• **CONGREGATION BETH-EL** bazaar and food sale will be held on December 9, in the Town Hall, Town of Mount Royal, from 10 a.m. to 10 p.m. Call Mrs. M. Nadler, AT. 4958. Assisting are: Mesdames L. Weiner, P. Leopold, N. Robbins, L. Jason.

• **NATIONAL COUNCIL** of Jewish Women of Canada: The Friendly Club for senior citizens, operated together with Shaare Zion Synagogue Sisterhood, will celebrate Chanukah at an entertainment and tea on Thursday, December 3, at 8.00 p.m., at the Synagogue. Rabbi M. Cohen will welcome guests. Shaare Zion choral group will sing; also Mrs. M. Miller; Miss Eileen Birns will dance. The accompanist will be Mrs. J. Halpern. All men and women over fifty years of age are eligible for membership. The club meets every Thursday, at 2.00 p.m., at the Synagogue.

• **MOUNT SINAI** Sanatorium Ladies' Auxiliary annual paid-up membership tea, on Tuesday, December 1, at 2 p.m., at the Spanish and Portuguese Synagogue, will see the presentation of merit pins. Members of Unit 68 will present a musical revue, "Through The Looking Glass," produced and directed by Mrs. Irwin Fineberg and Mrs. Kermit Kitman; narrated by Mrs. O. Dorfman; soloists: Mesdames L. Weinstein, D. Etinson, K. Kitman, H. Croll, J. Takefman, I. R. Ransen, M. May, William Gordon, Miss Gertrude Mintz; chorus: Mesdames H. Blitstein, L. Constantine, J. Fogel, G. Frank, L. Gordon, William Gordon, S. Ikeman, M. Malomet, A. Pearson, I. R. Ransen, M. May. Lenny Rubin will play the piano. Mrs. G. Kostiner, membership chairman, is convener. Invitations will be issued to all paid-up members. Unit 44 money shower and card party, on November 30, at Bnai Jacob Synagogue, has Mrs. W. Nathans as convener. For Unit 83 money shower and card party, on December 3, at Nusach Haori Congregation, Mrs. J. Vineberg is convener.

• **HADASSAH** Chapter meeting Saturday, November 28, at 2.30, is: Blakk, Oneg Shabbat, at the home of Mrs. J. Saringer, 3783 Maplewood Avenue. Chapter meeting Sunday, at 7.00, is: Eta Cohen, dinner, at the Zionist Building, with Mrs. H. Wisenthal as guest speaker; Mrs. S. Gaon, president, in charge. Chapter meeting Monday, November 30, at 1.00, is: Miriam Braimin Ottenberg, dessert luncheon and bridge, at the home of Mrs. H. Mazer, 706 Hartland Avenue. Chapters meeting Monday, at 1.30, are: Adath Israel, dessert luncheon, at the home of Mrs. M. Solomon, 3947 Brighton Avenue; Rachel Leah Ethel, dessert luncheon, at the home of Mrs. S. Letovsky, 3276 Van Horne Avenue. Chapter meeting Monday, at 8.00, is: Deborah, at the home of Mrs. M. Gruber, 430 Trenton Avenue, Town of Mount Royal. Chapter meeting Monday at 8.30, is: Shoshana, at the home of Mrs. J. S. Schacter, 3140 Van Horne Avenue. Chapters meeting Monday, at 8.30, are: Ethel Epstein Ein, at the home of Mrs. S. Warshaw, 3698 Soissons Avenue; friends invited; Hanna Rachel Miller, at the home of Mrs. E. Hardy, 1586 St. Mark Street; Lillian Freiman, at the home of Mrs. I. Shrier, 3192 Brighton Avenue; McGill Zion, at the home of Mrs. S. Caplan, 3736 Westmount Boulevard; Mount Royal, at the home of Mrs. J. Dolman, 571 Lazard Avenue; Nathan Diasy, at the home of Mrs. D. Rosen, 4427 St. Lawrence Boulevard; Negev, at the home of Mrs. M. Shaffer, 2720 Soissons Avenue; Pena Nathanson, at the home of Mrs. H. Goldberg, 5703 Trans Island Avenue; Queen Esther, money shower and card party, at Shevat Achim Congregation, with Mrs. A. Wilson, president, in charge. Chapters meeting Monday, at 8.30, are: Shaina Gitel Gelchinsky, money shower and card party, at 5215 Park Avenue, with Mrs. J. Boxer, president, in charge; Syra Miriam Long Spears, at the home of Mrs. F. Reutel, 836 Pratt Avenue; Tel Hai, social, at the home of Mrs. E. Siegal, 4504 Circle Road. Chapter meeting Tuesday, December 1, at 2.00, is: Rachel Anna Leavy, at the home of Mrs. S. Rosenfeld, 4900 Jean Brillant Avenue.

• **B'NAI B'RITH WOMEN**: Laurentian Chapter, luncheon and card party, on December 9, at 12.30 p.m., at Spanish and Portuguese Synagogue, arranged by co-conveners, Mrs. H. Herman and Mrs. B. Shear, will present a fashion show, with Mrs. J. Rother as commentator; music accompaniment by Mrs. A. Simon; public invited. Tickets from Mrs. R. Aranoff, EX. 5166; Mrs. J. Gordon, RE. 3-3623. Proceeds go towards Bnai Brith philanthropies. Models in the fashion show are: Mesdames E. Mayoff, R. Baboushkin, P. Abramovitch, F. Wainberg, S. Ziggur, M. Leiberman. On the ways and means committee who are assisting are: Mesdames C. Vineberg, R. Baboushkin, A. Barth, J. Cayne, S. Fish, R. Gold, P. Lavitt, N. Ross, M. White, M. Fine, M. Rubin, S. Packer, R. Moss, S. S. Stern, A. White, S. Locker, L. Randolph, R. Lavitt, J. Rutenberg, C. Halickman. The president is Mrs. Ray Hoffman.

• **SPANISH** and Portuguese Synagogue, Dr. Solomon Frank, Rabbi: Will and Sam, twin sons of Mr. and Mrs. S. Furiza, 6907 Trans Island Avenue, will be called to the Reading of the Torah on November 28. Capt. W. S. Montefiore, M.C., was appointed honorary president; and Harry B. Fried to the Board of Trustees. Committee chairmen are: David Greenspoon, Moe Ginsberg, Jean Ginsberg, Moe Dragon, F. B. Hart, Arthur Schecter, Wolf Sefton, J. J. Kates, Dr. Charles Finkelstein, Louis Sokler, Nat S. Bernstein, F. B. Hart, S. C. Bendon, Mrs. A. B. Ber-

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genstreif, Morris Markowitz; advisor to Young People's Association, J. J. Kates; also Irwin Blond, Marcus Spenber, Peter S. Wise, Manley Sichel. The Sisterhood will meet on Tuesday, December 8, at 2.00 p.m., for a Chanukah paid-up membership tea. New members are: Mesdames Samuel Shap, Louis Zbarsky, M. Pinsky, Fred Perlman, Leon M. Safdie, M. Yanofsky, A. Glickman, Ella Rott, Annie Edgar, Tillie Hahamovitch, Michael Cohen, R. Garmaise, M. Silverberg, M. Miller, Allan Grossberg, H. Bassel, J. Herscovitch, Irving Vosko, N. Kolomeir, Sam Forman, Ted Lecker, J. Latt, Benjamin Kaganov, A. I. Boldman, B. K. Leckner, S. Oberman, L. Levine, M. Gillick, M. Schrager, H. Frishling, H. Herman, Irving Hansen, J. Rosenblum, Ernest Fiederer, N. S. Bernstein, L. Brownstein, Alex Schneiderman, Nat Robins, S. Furiza, Edward Wigdor, J. Steinberg, H. J. Koren, J. Tello, M. Handman, N. Libman, Albert Richman, Robert Wise, J. Cheney, E. Katz, J. Schrider, J. B. Heil, Sydney Brazer, I. Zwelsky, M. F. Steinberg.

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Social Notes — Montreal

Samuel Bronfman, and Mrs. Bronfman, O. B. E., Belvedere Road, are in Paris, France, for the marriage of their daughter, Miss Aileen Minda Bronfman, to Baron Alain de Gunzburg, son of Baron and Baroness Jean de Gunzburg, of Paris, on December 1.

Edward Barkoff, Roslyn Avenue; Lavy Becker, Jean Brillant Avenue; and Lionel Rubin, Renfrew Road, returned from Cleveland, Ohio, where they were at the Statler Hotel, for the twenty-second general assembly of the Council of Jewish Federations and Welfare Funds.

Henry Nevard, Westmount Avenue, and Melvin Rothman, Lexington Avenue, returned from Princeton University, at Princeton, N. J., and from the United States Military Academy, at West Point, N. Y., where they represented McGill University in inter-collegiate debating, winning the latter debate at West Point.

Mr. and Mrs. J. A. Besner, 360 Kensington Avenue, are leaving to spend a few months in Miami Beach, Florida.

Mrs. J. Fineberg, Western Avenue, visited relatives in New York.

Leon Fischel, Roslyn Avenue, is spending two weeks in Tampa, Florida.

Mrs. Philip N. Gross, de Casson Road, returned from a trip to Toronto, and St. Catharines, Ont.

Mrs. J. Schecter, of New York, will arrive soon to spend a short time with her son-in-law and daughter, Mr. and Mrs. Gerald Bronfman and family, Roslyn Avenue.

Mrs. Irwin R. Cohen, Sherbrooke Street West, is spending three weeks in Miami Beach, Florida.

Mr. and Mrs. Edgar Miles Bronfman, 21 Aberdeen Avenue, will be in Paris, France, for the marriage, on Tuesday, December 1, of the former's sister, Miss Aileen Minda Bronfman, daughter of Samuel Bronfman, and Mrs. Bronfman, O.B.E., Belvedere Road, to Baron Alain de Gunsburg, son of Baron and Baroness Jean de Gunsburg, of Paris.

Mr. and Mrs. Irwin Steinhouse, of London, England, are taking up residence with his parents, Mr. and Mrs. C. Steinhouse, Michel-Bibaud Avenue. They toured the European continent prior to their departure for Montreal. Mrs. Irwin Steinhouse was the former Miss Betty Potash, daughter of Mr. and Mrs. S. Potash, Isabella Avenue.

Mr. and Mrs. David Lipper, 490 Strathcona Avenue, entertained two hundred and fifty guests at a luncheon and cocktail party to celebrate the bar-mitzvah of their son, Charles Ralph, who was called to the Reading of the Law at Shaar Hashomayim Synagogue. He is the brother of John Stephen, aged eleven.

Morton Gerald, son of Mr. and Mrs. Harold Winston, 5060 Grosvenor Avenue, was called to the Reading of the Law in celebration of his bar-mitzvah, at the Spanish and Portuguese Synagogue. He is the brother of Bonnie, aged sixteen; and Betsy Grenda, six; grandson of Z. Abrams, 2990 Maplewood Avenue, and of the late Mrs. Becky Abrams. Kiddush followed services and open house was held in the afternoon. For the Kiddush, and at home, Mrs. Winston wore a navy-blue two-piece suit, with a white lace blouse, and matching accessories. Bonnie, his sister, wore a light-blue two-piece suit and a white lace blouse; Betsy a dark

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green plaid suit. A variety of flowers formed the decorations. Out-of-town guests present were: Mr. and Mrs. B. Abrams, uncle and aunt, and daughter, Miss Muriel Esther Abrams, of Chicago, Ill.; Mr. and Mrs. J. David, cousins, of Chicago, Ill.; Mr. and Mrs. J. Abrams, uncle and aunt, of Philadelphia, Pa.; Mr. and Mrs. M. Abrams, uncle and aunt of Philadelphia, Pa.; Mr. and Mrs. A. Wald and daughter, Babette, of Chicago, Ill.; and Mr. and Mrs. H. Topper and family, of Toronto.

Mr. and Mrs. Mendle Besner, 622 Belmont Avenue, celebrated the bar-mitzvah of their son, Alan Stuart, who was called to the Reading of the Law in celebration of his bar-mitzvah, at Shaar Hashomayim Synagogue. He is the brother of Raymond, aged sixteen and one-half; and David, eight; grandson of Dr. and Mrs. E. A. Rayman, of Mount Vernon, N. Y.; and of Mr. and Mrs. J. A. Besner, 360 Kensington Avenue; great-grandson of Mrs. E. Grenker, of Paterson, N. J. Kiddush was observed after the ceremony. Mrs. Besner wore a charcoal-grey jersey dress, with a grey hat. Mrs. Rayman was in a two-piece grey suit, with a matching hat. Mrs. J. A. Besner wore a navy-blue silk dress, and a black velvet hat. A reception was held for three hundred guests, that evening, in the synagogue hall. The hostess wore a slate-blue cocktail dress, with a corsage of pink camellias. Mrs. Rayman wore a red taffeta cocktail dress, with a corsage of white gardenias. Mrs. J. A. Besner was in dusty-pink, and had a corsage of mauve orchids. The head table held arrangements of pink, white, and blue pom-poms and carnations; and a blue and white birthday cake. Similar floral arrangements were used on the other tables. Here for the occasion were: Dr. and Mrs. E. A. Rayman, of Mount Vernon, N. Y., the grandparents; Dr. and Mrs. Norman Rayman, of Bronxville, N. Y., uncle and aunt; Dr. and Mrs. Sydney Smith, of New Brunswick, N. J.; Mrs. William Doniger, and Mrs. Jack Butler, of New York; Mrs. B. Druxerman, of California; Dr. and Mrs. S. Leibel, uncle and aunt, and Mr. and Mrs. William Leibel, of Toronto, Ont.; and Mr. and Mrs. Morris Cohen, of Ottawa, Ont.

Dr. Solomon Frank, Rabbi, and Mrs. Frank, and daughter, Karen, Campden Place, flew to Winnipeg, Man., where Mrs. Frank is remaining for a visit with her brother-in-law and sister, Dr. and Mrs. Maurice Marmar.

Mr. and Mrs. H. Wiseman and family, formerly of 5196 Grand Boulevard have taken up new residence at 5236 Clanranald Avenue.

Mr. and Mrs. P. Leventhal and his father, W. H. Leventhal, formerly of 838 Stuart Avenue, have taken up new residence at 7062 Somerled Avenue.

Mr. and Mrs. Harry Kaminsky and daughters, Eleanor, Estelle, Penny, and Shelly Mae, formerly of 4743 Coolbrook Avenue, have taken up new residence at 4682 Kent Avenue.

Mr. and Mrs. David Berzan, Grove Hill Place, returned from an extended trip to England, France, Switzerland, and Italy.

Mrs. Louis Wolfe, Bonavista Avenue, is in Miami, Florida.

Mr. and Mrs. Gordon Grodinsky and family, formerly of 3851 St. Urbain Street, have taken up new residence at 5240 Randall Avenue.

Mr. and Mrs. Louis Becker, Clanranald Avenue, are spending

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Mr. and Mrs. Asher Levine and family, formerly of de l'Epee Avenue, have taken up new residence on Melrose Avenue.

Mr. and Mrs. Maxwell Shiff, Cote St. Luc Road, left to spend the winter in Hollywood Beach, Florida.

Mr. and Mrs. L. Eisenstat and son, Ben., formerly of 3395 Ellendale Avenue, have taken up new residence at 5156 Roseldale Avenue.

Mr. and Mrs. Jack Goldenberg, and daughter, Linda, returned to Halifax, N. S., after spending three weeks with his brother-in-law and sister, Mr. and Mrs. P. Cutler, McLynn Avenue.

Mrs. Moe Elin, of Buffalo, N. Y., is visiting her mother, Mrs. M. Greenblatt, Cote St. Luc Road.

Mrs. H. Baker, of Ottawa, Ont., spent a week with her sister, Mrs. B. Greenspoon, La Petite Street.

Mr. and Mrs. Nathan Hartman, 6292 Borden Avenue, entertained at a party at Eaton's Gold Room in celebration of the sixteenth birthday of their daughter, Helene. She is the sister of Hymie, aged seventeen, and Abraham, fourteen. Two centerpieces of white roses and yellow pom-poms formed the decoration on the table. Mrs. Hartman wore a black crepe dress, trimmed with black velvet, and a mink-colored and mauve velvet hat. Helene wore an ice-blue brocaded taffeta dress. Present were: Mrs. Samuel Hartman and daughter, Miss Ethel Hartman, Trans Island Avenue; Mrs. Harry Hartman, Hutchison Street; Mrs. B. Oliver, Macdonald Avenue; Mrs. A. Oliver, Grand Boulevard; Mrs. J. Mergler, Bessborough Avenue; Mrs. H. Metzrin, Outremont Avenue; Mrs. Julius Levine and daughters, Misses Sybil and Miriam Levine, Harvard Avenue; and Mrs. J. Barry, Montclair Avenue, all aunts and cousins; Mesdames M. Rapkin, Clark Street; M. Fisher, Clark Street; I. Ingle, Hutchison Street; S. Schwartz, Duchesne Avenue; and Archie Rosenfeld, Hutchison Street, all cousins; Misses Luba Kalisky, Wellington Street; Greta Hofmann, Madison Avenue, and Bryna Trosman, McLynn Avenue.

Mr. and Mrs. Joseph Gross, 2889 Willowdale Avenue, returned from a two-week trip to Battle Creek, Mich., and Chicago, Ill.

Mrs. J. Blanshay, 2070 Belmore Avenue, is spending two months in Miami Beach, Florida.

Paul Golden, 4078 Esplanade Avenue, is leaving on December 15, for Baltimore, Md., to visit with his brother-in-law and sister, Mr. and Mrs. Irving J. Morgan, and their daughter, Leslie Ellen; also his uncles and aunts, Mr. and Mrs. Saul Koren, and family; Mr. and Mrs. Charles Krome, and family; and Mr. and Mrs. A. Balmash, and family.

Mrs. R. Buckman, Jeanne Mance Street, spent two months with her son-in-law and daughter, Mr. and Mrs. Roby Gorden, and son, Leslie, of Springfield, Mass.

Mr. and Mrs. Maurice F. Caplan and children, Donna Gail, Gary Norman, and Jeff Raymond, 6359 de Vimy Avenue, returned from New York, where they were present at the marriage of her brother, Stanley Druker, Wilderton Avenue, son of the late Mr. and Mrs. Harris Druker, to Miss Shirley Dwores, daughter of Mr. and Mrs. Samuel Dwores, of Miami Beach, Florida. The bride and groom spent their wedding trip in Havana, Cuba; and will reside in Miami Beach.

Mr. and Mrs. A. Ostrowsky, 5755 Waverley Street, are leaving to spend the winter in Miami Beach, Florida.

Mr. and Mrs. A. Sheff, of Toronto, Ont., were here for the funeral of his brother-in-law, Max Weiser, who resided at 360 Dawson Avenue.

Mrs. Louis Schachter, Caerleon Avenue, is spending a week in New York.

Mr. and Mrs. D. Maraton, Willowdale Avenue, left to spend the winter in Miami Beach, Florida.

Mr. and Mrs. Maurice Cohen, Van Horne Avenue, were on a trip to Niagara Falls; London; and Toronto, Ont., where they visited his brother-in-law and sister, Mr. and Mrs. Moe Garber.

Dr. and Mrs. I. Goraitsky, 748 McEachran Avenue, flew to New York for the marriage of Miss Helen Alwarg, to Harry Moftich, of New York, and are visiting their son and daughter-in-law, Dr. and Mrs. Mervyn Goraitsky, of New York; and friends and relatives.

Mr. and Mrs. Abe Sheff, of Toronto, Ont., spent several days here, and were present at the bar-mitzvah of their nephew, Gerald, son of Mr. and Mrs. Louis Sheff, Dunlop Avenue; and at the fiftieth wedding anniversary celebration

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of Mrs. Abe Sheff's uncle and aunt, Mr. and Mrs. I. Goldenberg, Outremont Avenue.

Mrs. Aaron Goldenberg, Maplewood Avenue, entertained fifty guests at a tea, at the home of her sister, Mrs. H. Fineman, Clinton Avenue, prior to the departure of the latter for Santiago, Chile, to visit her son-in-law and daughter, Mr. and Mrs. M. J. Wolfe, and daughter, Audrey. Mr. Wolfe is Canadian Vice-Consul to the Canadian Embassy in Chile, in Santiago.

Mr. and Mrs. P. Block, Waverley Street, celebrated their twenty-fourth wedding anniversary on November 10. They were entertained by their children, Miss Adeline Block, and Daniel Block; and by Mr. and Mrs. J. Gmiesy, Clark Street. Also present were Mrs. H. Hill, St. Urbain Street, and Mrs. J. Lerman, Park Avenue.

Mr. and Mrs. I. Malamud, 294 Villeneuve Street West, entertained at the Shevet Israel Synagogue, 6388 St. Urbain Street, in honour of the engagement of their only daughter, Miss Frances Schmidt, to Benny N. Libman, son of Mr. and Mrs. J. Libman, 5422 St. Urbain Street, whose marriage takes place on June 20 at Beth Hamedrash Hagodol Synagogue. About one hundred guests were present. Miss Schmidt is the daughter of the late Philip Schmidt.

Miss Eileen Lerner, daughter of Mr. and Mrs. Jack Lerner, Van Horne Avenue, fiancee of John Vader, son of Mr. and Mrs. S. Vader, 4844 Clark Street, was entertained at a tea by her mother at which forty guests were present. Mrs. Lerner wore a black cocktail dress, with rhinestone trimmings, black velvet hat, with rhinestones, and a corsage of pink roses. Mrs. Vader was in a navy-blue suit, and had a navy-blue hat with rhinestones, and a corsage of red roses. Miss Lerner, the honoree, wore a black and grey felt jersey dress, red velvet hat, and a corsage of white orchids. At the head table were: Mesdames Lerner and Vader, Miss Lerner, and Mesdames H. Fine, St. Urbain Street; M. Schaffer, Stuart Avenue; J. Wolfson, Henri Julien Avenue; all aunts of the bride-elect. The head table was decorated with a centerpiece of red roses and white carnations. Mrs. Lerner presented her daughter with a three-piece rawhide luggage set.

Mr. and Mrs. Louis Sheff, 9857 Dunlop Avenue, celebrated the bar-mitzvah of their son, Gerald, who was called to the Reading of the Law at Young Israel Synagogue. He is the brother of Anna, aged eleven; Allan, seven and one-half; and Eleanor, six; and grandson of Mrs. M. Kapustin, 6250 Westbury Avenue. Kiddush was observed. The hostess wore a black moire two-piece suit, with a colored sequinned hat. Mrs. Kapustin was in a navy-blue suit, with a white blouse, and white felt hat. Two hundred and fifty guests were received the following evening, in the synagogue hall. Mrs. Sheff wore a white brocaded lame gown, with a mauve orchid corsage. Mrs. Kapustin wore a black taffeta cocktail-length dress, with a corsage of red roses. Anna wore a long mauve nylon-net dress; and Eleanor, a similar dress, in light green; and each had a wristlet of pink carnations. Seated with the family at the head table were: Mr. and Mrs. Abe Sheff, of Toronto, Ont.; Mr. and Mrs. M. Weiser, Mr. and Mrs. Abe Bookman, and M. Kapustin, all uncles and aunts; Rabbi and Mrs. Jacob Lewitter; and Mr. and Mrs. D. Yakofsky. Abe Sheff, uncle, of Toronto, Ont., was master of ceremonies. Gerald and Rabbi Lewitter spoke. Mrs. Sheff lit the candles on the blue and white cake, which was in the form of a scroll. Variegated autumn flowers decorated all the tables. Mr. and Mrs. H. Goodman, of Toronto, Ont.; Mr. and Mrs. B. Berlin, and daughter, Miss Eleanor Berlin, cousins, of Detroit, Mich., were present. Mr. and Mrs. Sheff entertained thirty boys, friends of Gerald, at a dinner party and private screening, to celebrate the occasion.

Range Advertisements are on Pages Ninety-Four to Ninety-Seven

APPROACHING MARRIAGES

Mr. and Mrs. Phillip A. Slotnick, 5041 St. Urbain Street, announce the approaching marriage of their daughter, Miss Bernice Slotnick, to Louis Biderman, son of Mr. and Mrs. Frank Biderman, 4878 Esplanade Avenue, on Sunday, December 20, at six o'clock, at Beth David Synagogue, Rabbi H. Tetelbaum officiating.

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ENGAGEMENTS

Mr. and Mrs. Julius Lowits, 6012 Mountain Sights Avenue, announce the engagement of their only daughter, Miss Audrey Lowits, to Edgar Goldstein, son of Mr. and Mrs. Caesar Goldstein, 4188 Decarie Boulevard. The wedding will take place on June 26, at Shaare Zion Synagogue. Miss Lowits is a graduate of Macdonald College, School for Teachers. Mr. Goldstein is at the University of Montreal, School of Pharmacy.

Mr. and Mrs. Hyman Vinitsky, Mountain Sights Avenue, announce the engagement of their daughter, Miss Lucille Vinitsky, to David Lecker, son of Mr. and Mrs. Samuel Lecker, Macdonald Avenue.

Mr. and Mrs. Myer Tabelman, of Dorchester, Mass., announce the engagement of their daughter, Miss Adele Tabelman, to Harry Bick, son of Mr. and Mrs. Bernard Bick, 4551 Jeanne Mance Street.

Mr. and Mrs. Ben Finkelstein, Mackenzie Street, announce the engagement of their eldest daughter, Miss Gloria Finkelstein, to Bernard Lowsky, youngest son of Mr. and Mrs. Carl Lowsky, Henri Julien Avenue. The wedding will take place on November 21, 1954, at Beth David Synagogue.

The engagement of Miss Frances Schmidt, only daughter of Mr. and Mrs. I. Malamud, 204 Villeneuve Street West, and of the late Philip Schmidt, to Benny N. Libman, son of Mr. and Mrs. J. Libman, 5422 St. Urbain Street, is announced. The wedding will take place on June 20 at Beth Hamedrash Hagodol Synagogue.

BAR-MITZVAHS

Michael, son of Mr. and Mrs. David Abelson, 4640 Circle Road, will be called to the Reading of the Law in celebration of his bar-mitzvah on Saturday morning, November 28, at Shaare Zion Synagogue.

Will and Sam, twin sons of Mr. and Mrs. Saul Puritz, 6887 Trans Island Avenue, will be called to the Reading of the Law in celebration of their bar-mitzvahs, on Saturday, November 28, at the Spanish and Portuguese Synagogue. They are the grandsons of Mr. and Mrs. Moses Puritz, Clark Street; and of the late Mr. and Mrs. W. (Louis) Marmovitch. Kiddush will follow services, in the Synagogue.

Melvin Steven, son of Mr. and Mrs. Jack Gurzalnick, 767 Dawson Avenue, will be called to the Reading of the Law in celebration of his bar-mitzvah on Saturday, November 28, at Adath Israel Synagogue. He is the brother of Perry, aged fourteen, and Myrna, five; grandson of Mr. and Mrs. M. Lotowsky, 5582 Papineau Avenue; and of Mrs. R. Gurzalnick, 15 McNider Avenue, and of the late M. Gurzalnick. Kiddush will follow services. A reception takes place the following evening in the synagogue.

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DEATHS

Dr. Gordon G. Phillips, 68 Belmont Crescent, aged sixty, died on Thursday, October 29. He is survived by his wife, Mrs. Daisy Workman Phillips; a daughter, Miss Joan Phillips; a sister, Mrs. Clarence Michaels (Frances); and two brothers, Hyman, of Cornwall, Ont., and Jack, of Syracuse, N. Y. Dr. Harry J. Stern, Rabbi, officiated at services. Burial was in Mount Royal Cemetery, Temple Emanu-El Division. Dr. Phillips took his medical training at McGill University, obtaining his degree in 1917; and then entered the Royal Canadian Army Medical Corps, serving overseas with the rank of captain. He served as obstetrician at the Herzl Health Centre and was a consultant at Mount Sinai Sanatorium, in Ste. Agathe. Dr. Phillips was appointed head of the department of obstetrics at the Herbert Reddy Memorial Hospital, and later named consultant in obstetrics. He was a past president of the Montreal Clinical Society; member of the Canadian Medical Association, the Montreal Medico-Chirurgical Society, the Royal College of Physicians and Surgeons of Canada, and of the American Board of Obstetrical Surgeons. He was a past trustee of Temple Emanu-El.

Louis Gold, 5172 Isabella Avenue, died suddenly on Thursday, October 29. He is survived by his wife, Mrs. Goldie Shapiro Gold; two sons, Abe and Nathan; two brothers, Irving Freeman, Joe Freeman, of Los Angeles, Calif.; three sisters, Mrs. Morris Shindel (Bluma); Mrs. M. Brott (Rose); Mrs. Robert Rosen (Dora); his mother, Mrs. Mollie Gold; and two grandchildren. He was the son of the late Joseph Gold. Funeral services took place from Paperman's, Rabbi S. Frank officiating. Burial was in Spanish and Portuguese cemetery. Shiva was at the home.

Oscar Moscovitch, 4464 de Bullion Street, died on October 25, at the Royal Victoria Hospital. He is survived by his wife, Mrs. Fanny Zentner Moscovitch; two daughters, Bertha, and Mrs. Al Reider, (Ruth); six sons, Bernard, Harry, Moses, Harold, Solomon; Charles, of Victoria, B. C.; two sisters, Mrs. J. Winer (Ida); Mrs. D. Marcus (Shirley), both of Los Angeles, Calif.; seven grandchildren, and three great-grandchildren. Funeral services took place from Paperman's, Rabbi David Roth officiating. Burial was in Chevra Kadisha Back River Cemetery. Shiva was at the home.

BIRTHS

Born, to Mr. and Mrs. Irving Weiner (nee Bella Roseman), 5675 Deseilles Avenue, on September 25, at the Jewish General Hospital, twin sons, Albert and Michael Berel; brothers of Debora, aged three; grandsons of Mr. and Mrs. S. Roseman, of Shawbridge, and of Mr. and Mrs. L. Weiner, of Brooklyn, N. Y.; great-grandsons of Mrs. B. Yetnikoff, Carlton Avenue. Godparents are Frank Roseman, uncle, and Miss Goldie Roseman, aunt, Boissons Avenue; and Mr. and Mrs. Carl Goldman, of Ottawa, Ont. Mr. Roseman, grandfather, held Albert; and Hyman Proctor, uncle, McEachran Avenue, held Michael Berel during the ceremony.

Born, to Mr. and Mrs. Otto Goldstein (nee Ann Fligel), 3080 Goyer Street, on September 16, at the Jewish General Hospital, a son, Lon; grandson of Mr. and Mrs. S. Fligel, 794 Bloomfield Avenue; and of Sydney Goldstein, Ridgevale Avenue. Godparents are Mr. and Mrs. Jack Mayoff, uncle and aunt, Bloomfield Avenue. Mr. Goldstein, grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Bert A. Kositsky (nee Phyllis Solomon), 5750 Darlington Avenue, on October 23, at Herbert Reddy Memorial Hospital, a daughter, Marlene Joy; sister of Nathan, aged six; granddaughter of Mr. and Mrs. Louis Solomon, Kent Avenue; and of Mrs. B. Rondeck, Park Avenue; great-granddaughter of Samuel Solomon, Laval Avenue.

Born, to Mr. and Mrs. Ludwig Zablow-Zabludowski (nee Edith Elkan), 1075 Van Horne Avenue, on September 2, at the Jewish General Hospital, a son, Albert Dan-

Cards Of Thanks

Mrs Abrams wishes to extend his sincere thanks to the many relatives and friends for their sympathy received during the loss of a brother, Hersh Abrams, of Israel.

GOLDSTEIN: Mere words are inadequate to express our gratitude and appreciation to each and everyone who helped us through our deepest sorrow with words of sympathy and deeds of infinite kindness, in the loss of a beloved husband and father, the late John Goldstein. We can only say thank you very much, especially thanking relatives, friends, and neighbours.

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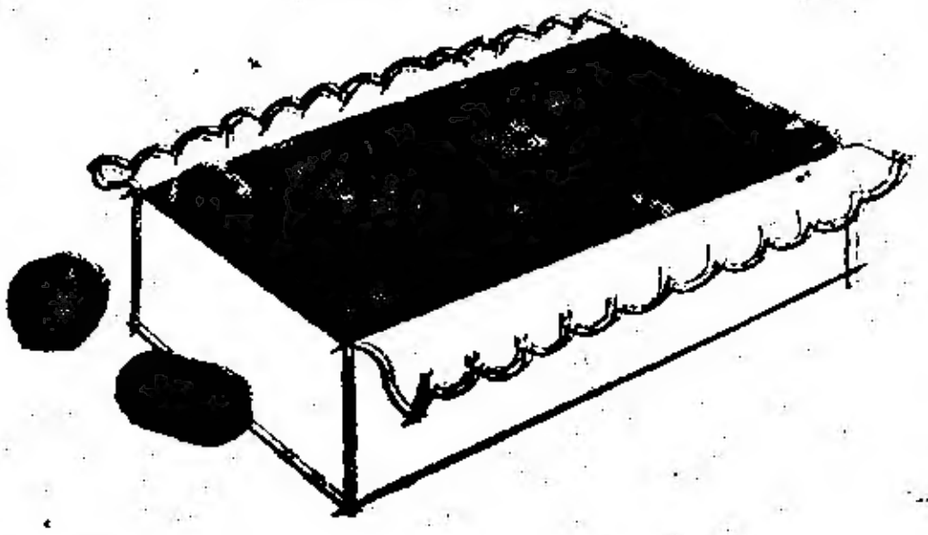

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Born, to Mr. and Mrs. Irving Selick (nee Gertrude Rabol), 5893 Decelles Avenue, on October 23, at the Royal Victoria Hospital, a daughter, Harriet Mindy; sister of Rhona Alice, aged two; granddaughter of Mr. and Mrs. M. Rabol, Goyer Avenue; and of Mrs. B. Selick, Linton Avenue, and the late H. Selick.

Born, to Mr. and Mrs. Moe Liberman (nee Rebecca (Ronni) Glassman), 5471 McLynn Avenue, on October 30, at the Royal Victoria Hospital, a son, David; brother of Marlene, aged two and one-half; grandson of Mr. and Mrs. L. Glassman, King Edward Avenue; and of Mr. and Mrs. T.

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Born, to Mr. and Mrs. Hy. Granofsky (nee Diane Caplan), 4892 Borden Avenue, on October 22, at the Royal Victoria Hospital, a daughter, Susan Esta; granddaughter of Mr. and Mrs. M. L. Caplan, 4550 Jeanne Mance Street; and of Mr. and Mrs. L. Granofsky, 4605 Plamondon Avenue; great-granddaughter of S. Solomon, 4864 Laval Avenue.

Born, to Mr. and Mrs. Eli Hirshorn (nee Harriet Gillman), Bessborough Avenue, on October 29, at the Jewish General Hospital, a daughter, Susan Elizabeth; granddaughter of Mr. and Mrs. S. N. Gillman, Brodeur Avenue; and of Mr. and Mrs. W. Hirshorn, Park Avenue; great-granddaughter of Mrs. Leah Tucker, Bourret Avenue; and of Mrs. R. Gillman, Laval Avenue.

Born, to Mr. and Mrs. Ralph Paull (nee Shirley Hurwitz), 4867

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Born, to Mr. and Mrs. Morris Feinstein (nee Riva Kronick), 2926 Bolsonas Avenue, on October 21, at the Jewish General Hospital, a son, Marvin Jacob; brother of Rhoda, aged ten and one-half, and Barry, aged six; grandson of Mr. and Mrs. L. Kronick, Van Horne Avenue; and of Mrs. Sarah Feinstein, St. Catherine Road.

Born, to Mr. and Mrs. R. Polsky (nee Pauline Safran), of St. Sophie, on October 30, at the Jewish General Hospital, a son, George; grandson of Mr. and Mrs. S. Safran, Waverley Street; of Mr. and Mrs. H. Polsky, of Ste. Sophie; great-grandson of Mr. and Mrs. B. Silverstone, Waverley Street. Godparents are Mr. and Mrs. S. Zuckerman, great-uncle and great-aunt, St. Urbain Street. Mr. Safran, grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Julius A. Kramsberg (nee Clair Singerman), Queen Mary Road, on October 28, at the Jewish General Hospital, a son, Mark Steven; grandson of Mr. and Mrs. D. Singerman, Plantagenet Avenue; of Draper Avenue, on October 30, at the Jewish General Hospital, a daughter, Leslie Kaye; granddaughter of Mrs. Freda Hurwitz, of Clinton, North Carolina, and the late Isaac Hurwitz; and of Mr. and Mrs. A. J. Paull, Victoria Avenue.

Born, to Mr. and Mrs. N. Teck (nee Lily Kraft), Goyer Road, on

Mrs. L. Kramsberg, of Ottawa, Ont., great-grandson of Mrs. R. Arbitman, Esplanade Avenue.

Born, to Mr. and Mrs. Nathan Shecter (nee Ethel Moldowan, formerly of Montreal), of Ottawa, Ont., on October 26, at the Ottawa Civic Hospital, a son, Jeffrey Sheldon; grandson of Mr. and Mrs. S. Moldowan, Coolbrook Avenue, Montreal; and of Mr. and Mrs. J. Shecter, of Winnipeg, Man. Godparents are Mr. and Mrs. Ryman Brock, Lemieux Avenue, uncle and aunt. Mr. Moldowan, grandfather, held the baby during the ceremony.

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October 29, at Herbert Reddy Memorial Hospital; a son, David Joel; brother of Richard, aged (wo); grandson of Mr. and Mrs. M. Kraft, Colonial Avenue; and of S. Tock, Darlington Avenue, and the late Mrs. Rachel Tock. Godparents are Mr. and Mrs. Aaron Tock, uncle and aunt, Carlton Avenue. Mr. Kraft, grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. J. L. Caplan (nee Kitty Lonn), 347 Redfern Avenue, on October 26, at the Royal Victoria Hospital, a daughter, Elizabeth Rebecca; sister of Thomas Harry, aged six; granddaughter of Mrs. A. Caplan, Dorval Avenue.

Born, to Mr. and Mrs. S. Miller (nee Eva Farber), St. Urbain Street, on October 26, at the Jewish General Hospital, a daughter, Sharon Paula; granddaughter of Mr. and Mrs. A. Farber, St. Urbain Street; and of the late Mr. and Mrs. J. Miller.

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CHANUKAH POTATO PANCAKES

Grate on fine grater, six large peeled potatoes; grate into mixture one large peeled onion; add one tablespoon oil; salt and pepper to taste; and two or three beaten eggs. Then add one-eighth teaspoon baking soda; and sufficient matzoh meal to thicken. A small amount of matzoh meal can be used if batter is to be thin; more, if batter is to be thick. Pan-fry in hot fat, spooning out in large tablespoonsful. Fry, turning pancakes until each side is golden brown. Serve as a side-dish with roast or chicken, with gravy if desired; or as dessert with sugar and jam.

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CHESTNUT PUREE

one pound chestnuts
one tablespoon rum or rum flavouring
one-half cup milk
two tablespoons chocolate syrup
one tablespoon icing sugar

Boil chestnuts until soft. Peel, and put through fine cutter of meat grinder. Blend in rum, or flavouring, chocolate syrup, and milk, until mixture is a thick paste. Put through pastry tube, and serve as dessert topped with whipped cream. Can also be used as filling in a cake roll.

Mrs. L. Herlick,

12 Poplar Plains Road, Toronto.

GAINSBOROUGH TART

Roll out a sufficient amount of pie-dough to line the inside of a greased eight or nine-inch pie tin. Spread one tablespoon jam over the bottom of the unbaked pie shell. For the filling, melt one heaping tablespoon butter, add one beaten egg, stirring well; then add two heaping tablespoons sugar, and four heaping tablespoons shredded coconut, preferably dessicated coconut; and one-quarter teaspoon baking powder. Mix well, and pour over jam. Bake in a 375-degree oven, until shell is a golden-brown, for about twenty-five minutes.

Mrs. Malcolm Fineberg,

4251 Marcil Avenue, Montreal.

In the recipe from Mrs. M. Diamond, 17 Romar Crescent, Toronto, for Coconut Macaroons, which appeared in the issue of November 6, the ingredients should have listed two-thirds cup sweetened condensed milk, instead of two-thirds cup sweetened milk.

★

Sabbath Candles will be kindled on

Friday, November 27, at 4.07 p.m., in Montreal
Friday, November 27, at 4.31 p.m., in Toronto

Friday, December 4, at 4.05 p.m., in Montreal
Friday, December 4, at 4.29 p.m., in Toronto

★

Tebet 1, 5714, falls on Monday, December 7, 1953

★

The Festival of Chanukah commences at sundown, on Tuesday evening, December 1

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MARRIAGES

NOTKIN-KOLBER

The marriage of Miss Natalie Rae Kolber, only daughter of Dr. and Mrs. Benjamin Kolber, 6810 Durocher Avenue, to Harry David Notkin, only son of Mr. and Mrs. Jack Notkin, 4987 Jean Brillant Avenue, took place on November 1, at one o'clock, in the Vice-Regal Suite of the Ritz Carlton Hotel. Dr. Harry J. Stern, Rabbi, officiated. The bride was given in marriage by her father. She wore an ankle-length gown of white tulle, with a lace bodice, and a lace and tulle jacket with elbow-length sleeves. Her finger-tip-length veil of tulle illusion was held by a Juliet cap and she carried a cascade of mauve orchids and mauve roses. Mrs. Murray Spiegel, sister of the bridegroom, was matron of honour. She wore a cocktail-length gown of blue-mink taffeta, with a bodice having a scalloped neckline, also a matching headdress. Her bouquet was of pink carnations and pink roses. Murray Spiegel was best man. Mrs. Kolber, the bride's mother, was in a gown of champagne-shaded lace over satin, with a bodice having a jewelled neckline, worn with a hat of the same color, and a shoulder spray of blue orchids. Mrs. Notkin, the groom's mother, wore brown-mink taffeta, with a fitted jacket, trimmed with brocade; matching accessories, and a shoulder spray of mauve orchids. White and pink roses were the wedding flowers. Following the reception, Mr. and Mrs. Notkin left for New York and Miami Beach, Florida, the bride travelling in a beige suit, with matching accessories, and a spray of blue orchids. Out-of-town wedding guests were: Mr. and Mrs. Morris Bralower, uncle and aunt of the bride, of New York; Ned Jassby, uncle of the groom, of California; Mr. and Mrs. Moe Ironstone, uncle and aunt of the bride, of Sudbury, Ont.; Joseph Ironstone, her uncle, of Sudbury, Ont.; Dr. and Mrs. Paul Ironstone, her uncle and aunt, of Toronto, Ont.; Mr. and Mrs. Zelie Lesser, her uncle and aunt, of Kirkland Lake, Ont.; and Dr. and Mrs. Harry Ironstone, her uncle and aunt, of Rouyn.

KIRSCH-SANDBERG

The marriage of Miss Helen Sylvia Sandberg, daughter of Mr. and Mrs. M. Sandberg, 6886 Mountain Sights Avenue, to Solly Kirsch, Dalou Avenue, son of the late Mr. and Mrs. L. Kirsch, took place on October 28, at six o'clock, at Adath Israel Synagogue. Rabbi Charles Bender officiated, assisted by Cantor E. Goldberger. The bride was given in marriage by her parents. She wore a white ankle-length lace and tulle gown, the V-neckline of which was embroidered in pearl beads. It had long sleeves, tight-fitted bodice, and a skirt with nylon appliques. Her halo was of orange blossoms, and she had a fingertip-length tulle veil; and carried a white orchid on a bible. Mrs. M. Rosenberg, aunt of the bride, was matron of honor. She wore a blue lace and tulle gown, a lace hat, embroidered with pearl beads, and a nosegay of pink roses. Simon Kirsch, the groom's brother, was best man. White gladioli, carnations, and pom-poms were the wedding flowers. In the Synagogue hall, the bride's mother received, in a champagne-colored lace gown, with hat to match, embroidered with pearl beading, and an orchid on an evening bag. The groom's sister, Mrs. L. Rappaport, was in orchid-colored tulle, with hat to match, and had a corsage of pink roses. The couple spent their wedding trip in New York. The bride travelled in a beige suit, embroidered with beading, a white hat, and a mink stole. The couple reside at 6360 Maplewood Avenue. Out-of-town wedding guests are: Mr. and Mrs. M. Klein, great-uncle and great-aunt of the bride; Miss Alice Klein, her cousin; Mrs. S. Klein, her great-aunt; and Mrs. J. Krohn, her cousin, all of New York.

REISMAN-SCHACHET

The marriage of Miss Libby Schachet, daughter of Mr. and Mrs. C. Schachet, 5365 Esplanade Avenue, to Lazare Reisman, of Buffalo, N.Y., son of the late Mr. and Mrs. I. Reisman, took place on Sunday evening, August 23, at the Rabbinical College, Rabbi F. Benjaminson officiating. The bride was given in marriage by her mother, Mrs. C. Schachet, and her sister-in-law, Mrs. Bernard Reisman, of Buffalo. She wore a full-length gown of white satin over net and lace, having a net neckline, trimmed with little pearl beads, and a headdress in nylon net in three lengths. Her bouquet was of white carnations. Miss Jean Reisman was maid of honor. She wore a gold-colored shantung cocktail-length dress, and hat to match, and carried a nosegay of mixed flowers. Mrs. Esther Schachet, the bride's grandmother, was present. All the tables were decorated with floral centerpieces and candles and an orchestra played the wedding music for the reception in Chevra Kadisha Synagogue. Mrs. Schachet, the bride's mother, wore a light-blue gown, with lace trimming on the sleeves and neck, and a big hat, with roses and net of blue and rose-color. The bride and groom reside in Buffalo. Out-of-town wedding guests were: Mr. and Mrs. Oscar Hiamy, Mr. and Mrs. Lester Hiamy, both of Milwaukee, Wis.; Meyer Wilbur, Mrs. Z. Vim, Mr. and Mrs. Chone Vim, Mr. and Mrs. Louis Wilbur, Mr. and Mrs. Hyman Wilbur, Arye Weiss, Mr. and Mrs. A. Lindenbaum, Rabbi Avrom Reisman, David Berlowitz, all of Brooklyn, N.Y.; Mr. and Mrs. Max Reisman, Mr. and Mrs. Morris Siegel, Mrs. Samuel Fried, all of Buffalo, N.Y.; and Mrs. Hans Reiche, of Ottawa, Ont.

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Social Notes — Toronto

Rabbi and Mrs. J. Kelman, of Sherbrooke, Que., were the guests of her parents, Mr. and Mrs. H. Friedman, 49 Glen Cedar Road, for a few days.

Mr. and Mrs. M. Lenchner, of Buffalo, N. Y., are here for the marriage of their daughter, Miss Lenore Lenchner, to Gerald Gordon Donsky, son of Mr. and Mrs. H. Donsky, 8 Flanders Road, on Sunday, November 29, at Beth Sholom Synagogue.

Mr. and Mrs. Moe Garber, Montrose Avenue, had her brother and sister-in-law, Mr. and Mrs. Maurice Cohen, of Montreal, Que., visiting them.

E. Saunders, 67 Burnside Drive, is spending two weeks at the Bernarr MacFadden Centre, in Dansville, N. Y.

Mr. and Mrs. Murray H. Kirshbaum and children, Eric Sholom, Howard Martin, and Este, formerly of 2026 Eglinton Avenue West, have taken up new residence at 84 Sultana Avenue.

Boris Garr, of Los Angeles, Cal., was here for the funeral of his father, Sam. Garr, 48 Camberwell Road.

Henry Fineberg, 21 Rusholme Drive, was present at the marriage of Miss Carol Lucas, daughter of Dr. and Mrs. Irving Lucas, of Hewlet, Long Island, N. Y., to his nephew, Dr. Joseph Fineberg, son of Mrs. Fanny Fineberg (formerly of Toronto), of Los Angeles, Cal., which took place at the Bel-Air Hotel, in Beverly Hills.

Miss Rose Rubinstein, 2550 Bathurst Street, returned, having spent a week at the Bernarr MacFadden Centre, in Dansville, N. Y.

Mort. Feldbloom, 289 Arlington Avenue, was in Flushing, Long Island, N. Y., visiting his brother-in-law and sister-in-law, Mr. and Mrs. A. Halpert (nee Charlotte Batcher), of Flushing, and their new-born son, Leslie Dean Halpert.

Al. Batcher, 89 Alberta Avenue; and David Batcher, 719 Markham Street, visited their brother-in-law and sister, Mr. and Mrs. A. Halpert (nee Charlotte Batcher), of Flushing, Long Island, N. Y., on the occasion of the birth of their nephew, Leslie Dean Halpert.

Mrs. M. Zage, 183 Montrose Avenue, was present at the marriage of her nephew, Dr. Joseph Fineberg, son of Mrs. Fanny Fineberg (formerly of Toronto), of Los Angeles, Cal., to Miss Carol Lucas, daughter of Dr. and Mrs. Irving Lucas, of Hewlet, Long Island, N. Y., which took place at the Bel-Air Hotel, in Beverly Hills.

Mesdames Harry Lucatch, Atlas Avenue; B. Gladman, College Street; S. Rosenberg, Spadina Road; and K. Devore, Havelock Street, were in Ottawa for the Women's Mizrachi Organization board meeting.

Mr. and Mrs. W. Ekstein, 1696 St. Clair Avenue, were in Philadelphia, Pa., for the marriage of Miss Ruth Lederer, daughter of Mr. and Mrs. Joseph Lederer, of Philadelphia, to Richard Poper, son of Mr. and Mrs. Alus Poper, of Hamilton.

Mrs. L. J. Zuker, 8 Chiltern Hill Road, was the guest of Mr. and Mrs. Philip Feigenbaum, of North Bergen, N. J., for a few days.

Mr. and Mrs. I. S. Albert, Rosehawn Avenue, visited friends in Montreal, Que., for a few days; and spent a few days in Buffalo, N. Y.

Mr. and Mrs. M. Panter, Mr. and Mrs. A. Arthur, of Detroit, Mich., and Mr. and Mrs. A. Wise, of Montreal, Que., will be here for the marriage of Miss Frances Saltzman, daughter of Morris Saltzman, and Mrs. Jean Saltzman, to Gerald Pancer, son of Mr. and Mrs. Morris Pancer, of Toronto, on Sunday, December 6, at Beth Tzedec Synagogue.

Russell Batcher, 38 Robina Avenue, visited his son-in-law and daughter, Mr. and Mrs. A. Halpert (nee Charlotte Batcher), of Flushing, Long Island, N. Y., on the occasion of the birth of their baby, Leslie Dean Halpert.

Mr. and Mrs. I. Ura, of New York, will be here for the marriage of Miss Frances Saltzman, daughter of Morris Saltzman, and Mrs. Jean Saltzman, to Gerald Pancer, son of Mr. and Mrs. Morris Pancer, on Sunday, December 6, at Beth Tzedec Synagogue, University Avenue.

Mrs. S. Yarwitz, of Philadelphia, Pa., was here for the funeral of her brother-in-law, Sam. Garr, 48 Camberwell Road.

Mr. and Mrs. David Title and family, of Bronx, N. Y.; and Mrs. Abe Moncharsh, of San Francisco, Cal., will be here for the marriage of their nephew, Gerald Pancer, son of Mr. and Mrs. Morris Pancer, to Miss Frances Saltzman, daughter of Morris Saltzman, and Mrs. Jean Saltzman,

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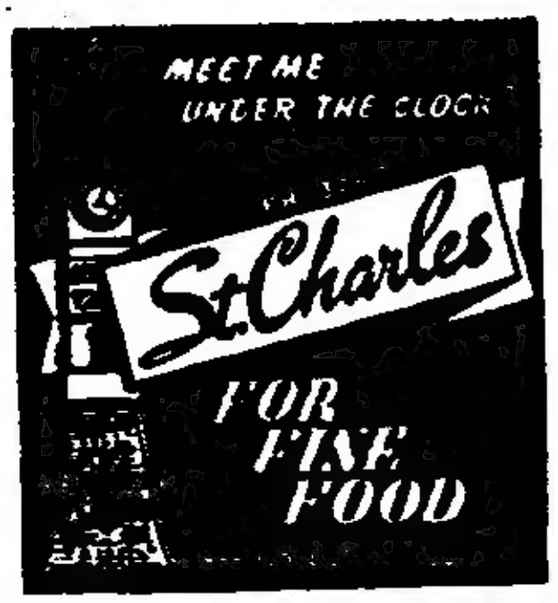

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which takes place on Sunday, December 6, at Beth Tzedec Synagogue.

Mr. and Mrs. J. Ginsler, of Detroit, Mich., visited here on the occasion of the birth of their grandson, Irwin Howard, son of Mr. and Mrs. Martin Ginsler (nee Pearl Revich), 310 Robina Avenue.

Mrs. B. Gelsin, of Los Angeles, Cal., is visiting Mr. and Mrs. H. Englander, 337 Palmerston Boulevard, while here for the marriage of her granddaughter, Miss Ruth Englander, daughter of Mr. and Mrs. H. Englander, to Wilfred Silverberg, son of Mrs. S. Silverberg, 54 Borden Street, on Sunday, January 10, 1954, at Congregation Bnai Israel.

Here for the marriage of Miss Shirley Kraft, daughter of Mr. and Mrs. A. Kraft, Ulster Street, to Sydney Margel, son of Mr. and Mrs. M. Margel, Dewbourne Avenue, were: Mr. and Mrs. L. Loeb, of Oshawa; Mr. and Mrs. J. Cohen, of Windsor; Mr. and Mrs. B. Gassee and daughter, Thelma, of Brantford; and Mr. and Mrs. Abe Dashkin, of Detroit, Mich.

Mr. and Mrs. David Cohen, 453 Manning Avenue, are in Rochester, N. Y., for the marriage of Miss Rita Isaacson, daughter of Mr. and Mrs. William Isaacson, to Bernard J. Comisar, son of Mrs. Rose Comisar, all of Rochester, which takes place on November 29.

Miss Shirley Rosenberg, 1625 Dundas Street West, is visiting friends, Mr. and Mrs. Stanley Kaufman (formerly Miss Sandra Levine, of Toronto), of Elizabethtown, Kentucky, for three weeks.

Mrs. M. Fram, 477 Shaw Street, visited her mother, Mrs. Rebecca Bass, and family, of London, England, for two months.

Miss Toby Fromowitz, 92 Grace Street, and Allan Schaffel, Beatrice Street, entertained for Miss Thelma Castor, daughter of Dr. and Mrs. J. B. Castor, 136 Ava Road, and Irvin Edson, son of Mrs. Beatrice Edson, 8 London Street, at dinner dancing at the King Edward Hotel, whose marriage takes place on Sunday, December 27, at Yeshiva Torath Chaim.

Mr. and Mrs. B. Pinkus, 33 Kendal Avenue, celebrated their thirteenth wedding anniversary with their friends. They have two children, Wendy and Ernie.

Miss Florence Rosenberg, daughter of Mr. and Mrs. Max Rosenberg, 1625 Dundas Street West, celebrated her twenty-third birthday at home with her family and friends.

Mr. and Mrs. M. Diamond, 704 Markham Street, celebrated the ninth birthday of their twin daughters, Jacqueline and Linda, at a party. They are the sisters of Marvin, nearly seven years old; granddaughters of Mrs. S. Greenberg, 1941 Dufferin Street.

Mr. and Mrs. J. J. Kates, 25 Rochdale Road, celebrated the fifth birthday of their son, Michael Howard, at a party. He is the brother of Norman and Stephen; grandson of Mr. and Mrs. Charles Kates, Castlefield Avenue; and of Mrs. G. Smith, 27 Rochdale Avenue.

Mr. and Mrs. E. Schatz and daughter, Heather, formerly of 102 Beverley Street, have taken up new residence at 517 Fairlawn Avenue.

Mr. and Mrs. A. Miller, 136 D'Arcy Street, celebrated their fortieth wedding anniversary at a family dinner. Present were: their son-in-law and daughters, Mr. and Mrs. W. Sherman, and daughter, Terry, Westover Hill Road; Mrs. Emma Goldstein and daughter, Marlene, D'Arcy Street; their son, Morris Miller, D'Arcy Street. Another son, Max Miller, of Vancouver, B. C., sent a bouquet of roses for the occasion. The fifth birthday of Marlene Goldstein was also celebrated.

Mr. and Mrs. Manny Cohen, 289 Rushton Road, gave a party at their home, with forty relatives and friends present, to announce the engagement of their daughter, Miss Helena Florence Cohen, to Isaiah Henerofsky, eldest son of Mr. and Mrs. Samuel Henerofsky, of Englehart. Miss Ruth Henerofsky, of Montreal, Que., the groom-elect's sister, was a guest.

Mrs. S. Foster, Eglinton Avenue West; and Mrs. F. Havelock, Eglinton Avenue West, gave a luncheon for Miss Thelma Castor, daughter of Dr. and Mrs. J. B. Castor, 136 Ava Road, whose marriage to Irvin Edson, son of Mrs. Beatrice Edson, 8 London Street, takes place on December 27, at Yeshiva Toraih Chaim. The honouree wore a black taffeta dress trimmed in white with white velour hat, and corsage of white gardenias.

Mr. and Mrs. Samuel Roth, 152 Glen Cedar Road, gave a ben-zukor in honour of the birth of their first grandson, Neal Howard, son of Mr. and Mrs. Sidney Roth (nee Rose Silverstein, formerly of Buffalo, N. Y.), 5 Oriole Crescent; brother of Esther Lynn; and also grandson of Mr. and Mrs. Benjamin Silverstein, of Buffalo, N. Y. Mr. and Mrs. Murray Silverstein, Mr. and Mrs. Carl Silverstein, and Victor Silverstein, of Buffalo, N. Y., were guests. Blue and white chrysanthemums, and blue lighted tapers were on the table.

Miss Bernice Hoffman, daughter of Mr. and Mrs. Max Hoffman, 5 Carling Avenue, whose marriage to Yitz Penciner, son of Mr. and Mrs. Harry Penciner, 60 Henry Street, takes place on March 28, 1954, at Machzikei Bnai Israel Synagogue, was entertained at a luncheon in the Fiesta Room of the Prince George Hotel, by her mother and the groom-elect's mother who received one hundred and fifty-five guests. The honouree wore a pink, nylon tulle, cocktail dress, with matching hat and gloves, and corsage of blue and white baby chrysanthemums. Fall flowers and white lighted tapers composed the table decoration.

Resort Advertisements are on Pages Ninety-Four to Ninety-Seven

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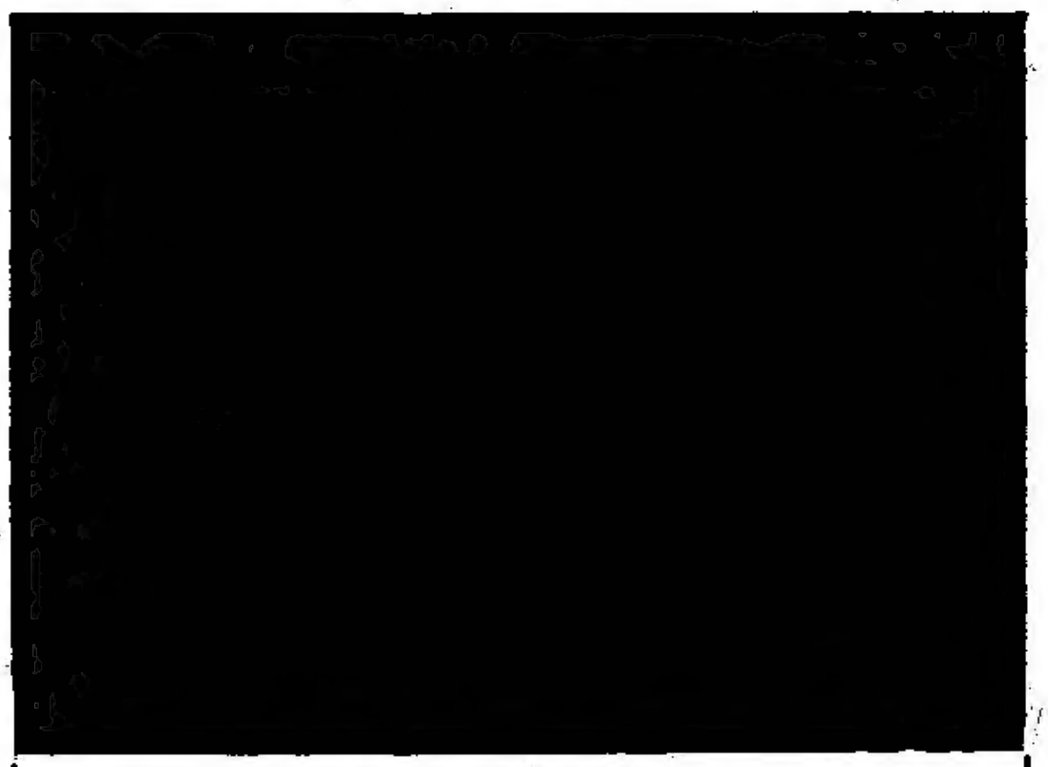

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Mr. and Mrs. Samuel Roth, 152 Glen Cedar Road, celebrated their thirty-sixth wedding anniversary at dinner at the Royal York Hotel, with their sons and daughters-in-law, Mr. and Mrs. Sidney Roth, 5 Oriole Crescent; Mr. and Mrs. Norman Roth, 2550 Bathurst Street; Paul Leonard Roth, 152 Glen Cedar Road; her brothers-in-law and sisters, Mr. and Mrs. Morris Frankel, Lonsdale Road; Mr. and Mrs. B. Wolfe, Gloucester Grove; his brother and sister-in-law, Mr. and Mrs. Harry Roth, Huron Street; also Mr. and Mrs. Samuel Brodkin, Ridge Hill Drive. They held open house, also to celebrate Sidney Roth's birthday.

Miss Lillian Gula, daughter of Mr. and Mrs. M. Gula, 216 Viewmount Avenue, and fiancee of Ronald Herman, son of Mrs. B. Herman, 1550 Bathurst Street, and the late W. Herman, was entertained at dinner, at the St. Charles Hotel, by: Misses Estelle Abrams, Miriam Aronoff, Nita Daniels, Myrna Davidson, Gloria Finer, Fay Gula, Rose Hyatt, Rose Joseph, Esther Kardish, Esther Rotman, Ruth Sirotkin, Mary Sokolsky, Lila Sokolsky, Tina Spring, and Evelyn Strauss. The honouree wore a pale blue knitted suit, with a corsage of miniature Calla lilies and roses. The marriage will take place on Sunday, December 6, at Shaarei Shomayim Synagogue.

Mesdames G. Cohen, Walmer Road; Jack Edson, Manning Avenue; R. Edson, London Street; A. Edson, Savana Drive, New Toronto; and D. Edson, of Scarborough, gave a tea in Simpson's Arcadian Court, honouring Miss Thelma Castor, daughter of Dr. and Mrs. J. B. Castor, 136 Ava Road, whose marriage to Irvin Edson, son of Mrs. Beatrice Edson, 8 London Street, takes place on December 27, at Yeshiva Torath Chaim. Mrs. Castor wore a two-piece, black taffeta, suit-dress, trimmed in black velvet, with a velvet hat trimmed with a flower. Mrs. Edson was in a navy-blue, taffeta suit, with navy-blue velvet hat, trimmed in flowers. The honouree wore a black taffeta coat-dress, having white collar and cuffs. Also present were the bride-elect's sister, Mrs. B. Jafine, Ava Road; and her sister-in-law, Mrs. H. Castor, 536 Dundas Street West. Lighted white tapers were on the table.

Misses Gert. Weinberg, 469 College Street, and Sonia Schatz, 121 Palmerston Avenue, and Mrs. Joseph Gerstl, 26 Delaware Avenue, were hostesses at a personal shower, honouring Miss Fayga Drash, daughter of Mrs. Freda Drash, 20 Major Street, and fiancee of Louis Orzech, son of Mrs. M. Orzech, 476 Manning Avenue. The honouree wore a two-piece, navy-blue cocktail suit, with corsage of red roses and white carnations. Present were: Misses Eleanor Schatz, Anne Brooks, Eileen Leibowitz, Marianne Goldberg, Florence Donsky, Ruth Grad, Annette Silver, Shirley Upiter, Ethel Madonick; and Mesdames W. Silverman, N. Ludwig, I. Strom, L. Litvack, and M. Pelcowitz. An arrangment of vari-coloured carnations, and white lighted tapers, composed the table decoration. The marriage will take place on December 6.

Mrs. J. Diamond, 215 Lonsmount Drive, gave at a luncheon in the Imperial Room, of the Royal York Hotel, for her granddaughter, Miss Toby Diamond, daughter of Mr. and Mrs. S. Diamond, 217 Lonsmount Drive, whose marriage to Marvin Turk, son of Mr. and Mrs. Charles Turk, 179 Glen Cedar Road, takes place on Tuesday, January 5, at Shaarei Shomayim Synagogue. There were sixty guests. Mrs. J. Diamond wore a bronze taffeta cocktail dress, trimmed in beading, with white velvet hat, and corsage of yellow roses; Mrs. S. Diamond, a black beaded taffeta cocktail dress, with black velvet hat; and Mrs. Turk, a royal-blue lace, cocktail dress, with beaded white felt hat. The honouree was in a blueberry-coloured taffeta cocktail dress, cut with scoop neckline, and full skirt, with light blue beaded velvet hat, and white orchid corsage. White chrysanthemums, carnations, roses, arranged in an oblong, and white lighted tapers, composed the table decoration.

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APPROACHING MARRIAGES

Mr. and Mrs. M. Lenchner, of Buffalo, N. Y., announce the approaching marriage of their daughter, Lenore, to Gerald Gordon Donsky, son of Mr. and Mrs. H. Donsky, 8 Flanders Road, to take place on Sunday, November 29, at five o'clock, at Beth Sholom Synagogue, with Rabbi David Monson officiating.

Mr. and Mrs. M. Gula, 216 Viewmount Avenue, announce the approaching marlage of their daughter, Lillian, to Ronald Herman, son of Mrs. B. Herman, 1550 Bathurst Street, and the late W. Herman, on Sunday, December 6, at five o'clock, at Shaarei Shomayim Synagogue, with Rabbi Walter Wurzburger officiating.

The approaching marriage of Miss Frances Saltsman, daughter of Morris Saltsman, and Mrs. Jean Saltsman, to Gerald Pancer, son of Mr. and Mrs. Morris Pancer, takes place on Sunday, December 6, at Beth Tzedec Synagogue, University Avenue, at half-past six o'clock, with Rabbi Norman Shapiro officiating.

Mr. and Mrs. Samuel Zelsman, 136 Kilbarry Road, announce the approaching marriage of their daughter, Tishelle, to Murray Adelman, son of Wolfe Adelman, of Hamilton, and the late Mrs. W. Adelman, to take place on Sunday, December 6, at five o'clock, at Beth Sholom Synagogue, with Rabbi David Monson officiating.

ENGAGEMENTS

Mr. and Mrs. Isidore Rayman, 106 Heddington Avenue, announce the engagement of their daughter, Marilyn Edith, granddaughter of the late Mr. and Mrs. Joseph Nesker, to Bernard Hertig, 37 Chiltern Hill Road, son of Mr. and Mrs. David Hertig, of Fort William. The marriage will take place on January 12, at the Prince George Hotel, with Rabbi Norman N. Shapiro officiating.

Mr. and Mrs. N. Coopersmith, 971 Avenue Road, announce the engagement of their daughter, Lorraine, to Harvey Irving Greenberg, son of Mr. and Mrs. Joseph Greenberg, of Stratford. The marriage will take place on January 19, at Shaarei Shomayim Synagogue.

Mr. and Mrs. Samuel Swarts, 157 Elm Ridge Drive, announce the engagement of their daughter, Aileen, to Seymour Spiegelman, son of Mr. and Mrs. Edward Spiegelman, 132 Marchmount Road. The marriage will take place on March 7, 1954, at the Mutual Club.

Mr. and Mrs. A. Allentoff, 349 Ranee Avenue, announce the engagement of their daughter, Alice, to Harvey Weiner, son of Mr. and Mrs. J. Weiner, 5764 Northmount Avenue, Montreal, Que.

Mr. and Mrs. Charles Goldberg, 140 Chiltern Hill Road, announce the engagement of their daughter, Sadie, to Saul Shapiro, son of Mrs. H. Shapiro, 225 Montrose Avenue, and the late I. Shapiro. The marriage will take place on Sunday, February 28, at Beth Sholom Synagogue.

Mr. and Mrs. S. Fairbloom, 33 Bansley Avenue, announce the engagement of their daughter, Rita, to Maxwell Swerling, son of Mrs. Harry Bloom, and Barnett Swerling, both of Hamilton. The marriage will take place on January 10, 1954, at Murray House, in Toronto.

Mr. and Mrs. Manny Cohen, 239 Rushton Road, announce the engagement of their daughter, Helena Florence, to Isaiah Henerofsky, eldest son of Mr. and Mrs. Samuel Henerofsky, of Englehart.

Mr. and Mrs. S. Stone, 51 Old Park Road, announce the engagement of their daughter, Louise Sheila, to Bernard Rottman, son of Mr. and Mrs. A. Rottman, Davenport Road. The mariage will take place on September 12, 1954, at Beth Sholom Synagogue, with Rabbi David Monson officiating.

BIRTHS

Born, to Mr. and Mrs. Philip Chasin (nee Lillian Parker), 87 Hillmount Avenue, on November 3, at New Mount Sinai Hospital, a daughter, Diane; sister of Monica, aged two and one-half years; granddaughter of Mr. and Mrs. J. Parker, 62 Shannon Street; and of Mr. and Mrs. Samuel Garroway, 36 Classic Street.

Born, to Mr. and Mrs. S. Krakowsky (nee Rose Gold), 101 Willcocks Street, on November 14, at Women's College Hospital, a son, Irwin Lawrence; grandson of Mr. and Mrs. J. Gold, 101 Willcocks Street; and of Mr. and Mrs. J. Krakowsky, 6 Leeds Avenue.

Born, to Mr. and Mrs. Earl Friedman (nee Sally Rodney), 38 Brucewood Crescent, on November 15, at New Mount Sinai Hospital, a daughter, Sharleen; sister of Cynthia Arden, aged four years; granddaughter of Mrs. E. Friedman, 127 Baldwin Street; and of Mrs. E. Rodney, 326 Bathurst Street.

Born, to Mr. and Mrs. Martin Ginsler (nee Pearl Revich), 316 Robina Avenue, on October 8, at Women's College Hospital, a son, Irwin Howard, brother of Larry Neil, aged four and one-half years; grandson of Mrs. I. Revich, 468 Osington Avenue; and of Mr. and Mrs. J. Ginsler, of Detroit, Mich.; great-grandson of I. Levine, 468 Osington Avenue.

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TORONTO MEETINGS

• **ADATH ISRAEL** Synagogue Sisterhood met at the Synagogue, with Mrs. H. Bruner, president, presiding. Mrs. T. Davis and Mrs. S. Mintz, conveners, reported on the tea, given at the home of Mrs. G. Sher, 35 Austin Terrace. The raffle was won by Mrs. T. Warner. Hostesses were; Mrs. S. Colt, Mrs. S. Oberland. A rummage sale, on December 1, at the Synagogue, is convened by Mrs. H. Silverman, Mrs. M. Elkind.

• **UNIVERSITY** Settlement Old Boys and Girls Association annual reunion on Monday, November 30, at the Settlement House, 23 Grange Road, welcomes anyone who came to the Settlement as a boy or girl and would like to re-visit. Hyman Katzman is chairman of the committee: John Cowitz, Cecil Forecht, Mrs. B. Ginsberg, Mrs. J. Jolley, Manny Katzman, Morris Kay, Bill Perlove, Mrs. Sam. Sales, Sam. Taft, Morris Wasserman, Harold Winfield, Henry Wright.

• **GRAND ORDER OF ISRAEL** Ladies Auxiliary had Mrs. J. Ross, president, presiding. Refreshments were served by Mrs. P. Rosen, 51 Dell Park Avenue, in celebration of the marriage of her daughter, Miss Phyllis Rosen, to Sol. Goldman, son of Mr. and Mrs. S. Goldman, Everden Road. A social was held at the home of Mrs. P. Gryfe, 38 Pinewood Avenue, co-hostesses being: Mesdames J. Allen, A. Berkan, J. Freeman, E. Gassee, M. Weiser. A social and food sale will be held on November 30, at 210 Beverley Street.

• **MIZRACHI** : Minnie Etlin Chapter held a cash and merchandise shower, to aid the bazaar on December 2, to take place at Shaarei Shomayim Synagogue, with Mrs. M. Kurtz, president, presiding. The raffle of a suit was won by Mrs. S. Silverberg, 113 Frontenac Avenue. Hostesses were: Mesdames S. Weinstein, D. Klagsbrun, S. Warnick. The next meeting was held at the home of Mrs. H. Bregman, 42 Roseneath Gardens.

• **PHILADONS**, at the home of Mrs. A. Nathan, 12 Rosebury Road, vice-president, who presided, heard a report on the rummage sale by Mrs. P. Trager. Cheques were given to two needy families.

• **QUEEN ESTHER REBEKAH** Lodge Number 257 thirtieth annual charity tea is on Sunday, November 29, at the home of Mrs. Samuel Shields, 15 Hawarden Crescent, from 2 to 6 p.m., convenership of Mrs. W. Ellis. Receiving will be: Mesdames S. Charles Kaplan, president; Benjamin Leslie, Samuel Shields.

• **HOLY BLOSSOM** Temple, Rabbi Abraham L. Feinberg; assistant, Rabbi Jacob J. Eisen: At the special service for the tenth anniversary of Rabbi Feinberg as leader of the Temple, the following spoke: Norman Borins, Q.C., president; Rabbi Reuben Slonim, Rabbi, Beth Tzedec Congregation, McCaul Street; Reverend William Jenkins, Minister, First Unitarian Church; Rabbi Bernard Baskin, Rabbi, Anshe Sholom Temple, in Hamilton; Reverend Canon W. W. Judd, general secretary of the department of Christian social service of the Church of England in Canada; Rabbi Norman Shapiro, Rabbi, Beth Tzedec Congregation, University Avenue. Laurie Simonsky, Max Enkin, Harry Silbert, Ben Sadowski, past presidents, participated in the Sabbath ritual; also the children's grade six choir, and the Temple singers. The following contributions were made to the flower fund: by Mr. and Mrs. Isadore Fried, in honour of the naming of their granddaughter, Susan Joy, daughter of Dr. and Mrs. Jack Fedder, and also granddaughter of Mr. and Mrs. Morris Fedder; by Mr. and Mrs. Leo Feinsod, in honour of the naming of their granddaughter, Julianne, daughter of Mr. and Mrs. Samuel W. Silver, and also granddaughter of Mrs. Libby Silver; by Mr. and Mrs. Henry G. Goodman; the Danson Family; and Mrs. Paddy Gould.

• **HADASSAH** Schmarye Levine Chapter luncheon meeting, at the home of Mrs. J. Silver, who was assisted by Mrs. N. Grant. Mrs. H. Eisen, president, presided. Mrs. E. Kramer, guest speaker, appealed to the members to buy Israeli bonds. The chapter raised $1,200 at the Hadassah bazaar. Delegates appointed to the Negev dinner on November 30, at the King Edward Hotel, were Mrs. J. Shuster, Mrs. M. Cavir. Mesdames H. Glassman, S. Weber, R. Olch, were elected sick conveners. Congratulations were extended to Mrs. M. Cohen, Euclid Avenue, on the birth of her grandson, Glenn Eliot, son of Mr. and Mrs. Harold A. Cohen (nee Jeannette Cohen). A raffle donated by Mrs. Silver was won by Mrs. J. Jacobs. A vote of thanks was given to the hostess by Mrs. S. Zolt. Next meeting, at the home of Mrs. B. Kliman, 27 Tyrrel Avenue, is on Monday, December 7. Hadassah Lydda Chapter first annual dance, is on Sunday, November 29, in the King David Room of the Town House convenership of Misses Rose Waylen and Mollie Gellman. Miss Martha Singerman is president.

• **AGUDAS MISHPOCHA** and Ladies Auxiliary, the only Jewish family group of its kind in Canada, celebrated its twenty-fifth anniversary at a jubilee banquet at Shaw Street Synagogue. D. Jacobs, president, J. Rubinoff, master of ceremonies, and Mrs. J. Naftolin, chairman, participated. There were two hundred and twenty-five members present. This organization, founded by Yehuda Rubinoff, and having had twelve presidents since, was organized to keep together the descendants of five Russian Jewish families who emigrated to Toronto from Russia nearly fifty years ago. They were the Rubinoffs, Naftolins, Arnoffs, Slovins, and Cohens. They formed their own free loan syndicate in 1929, and a free loan fund in 1933, and by 1948 had become large enough to buy their own quarters on College Street, taking possession last year. Irving Golden is president of the younger men's group, and Mrs. M. Sieger of the junior ladies' group. Out-of-town guests present at the banquet were: Mr. and Mrs. B. Cohen, Mr. and Mrs. A. Cohen, Mrs. Sara Ginsberg, and Mr. and Mrs. B. Barratt, of Windsor; Mr. and Mrs. G. Bessin, Mr. and Mrs. B. Nathan, M. Naftolin, and Mrs. Mollie Cohen, of Detroit, Mich.; Mr. and Mrs. M. Katzman, of Chatham; Mr. and Mrs. H. Tulchinsky, of Brantford; Mr. and Mrs. L. Lublin, and Mrs. A. Lublin, of Kitchener; Mr. and Mrs. A. Shulman, of Midland; Mr. and Mrs. S. Naftolin, and Mr. and Mrs. I. Naftolin, of Ingersoll; and Mr. and Mrs. L. Ulan, of Glasgow, Scotland.

• **PIONEER WOMEN** Club Masada, Mrs. Louis Gilbert, president, heard Mrs. Harry Gorman and Mrs. Ben Wax read minutes. Mrs. S. Wax, Israel Bond chairman, spoke about "Big Day", on December 6. For the Chanukah party for children of members of Pioneer Women, on Sunday, November 29, at Beth Tzedec Synagogue, University Avenue, hostesses are: Mrs. Charles Mekler and Mrs. Ben Lipton. Volunteers will donate blood to the Red Cross blood bank. The following were commended: Mesdames Sidney Davis, for the summer project which brought in $500; H. Margolis, Harry Wasserman, James Keshen, for their work for the Junior Council dance, $1,300 net profit being raised, and $500 from Club Masada. Mrs. S. Wax conducted a forum with: Mesdames Norman Davis, acting as foreign correspondent; J. Marin, speaking on Israel and the Middle East; Wilfred Rovan, on Europe; Ralph Zweig, on "Today's News In America." Mesdames D. Baker, Sam Breslow, D. Berman, were hostesses. A Chanukah meeting will be held on December 2. Club Hanita met at the home of Mrs. S. Freeman, 433 Glengrove Avenue West, Mrs. A. Cooper is president. Mrs. L. Wise convened the rummage sale. A Chanukah meeting, on December 1, at the home of Mrs. A. D. Sheff, 100 Brookview Drive, will honour Miss Frances Saltzman, daughter of Morris Saltzman, and Mrs. Jean Saltzman, whose marriage to Gerald Pancer, son of Mr. and Mrs. Morris Pancer, takes place on December 6. Mrs. Pancer is a member. Mrs. H. Goodman was elected convener for the annual donor's dinner at the Royal York Hotel. Mrs. A. D. Sheff and Mrs. S. Freeman, were named quota co-conveners. Club Manya Ziona meeting was at the home of Mrs. Harry Appleton, Carus Avenue. Mrs. Jack Young is president. Rabbi B. Hauer spoke on Jewish life, followed by a discussion. Mrs. Louis Kopstick is convener of the rummage sale, at Euclid and College Streets, on Wednesday, December 2. For pick-up, call her at RE. 9917.

• **BAIS YEHUDA** Congregation, Rabbi Bernard Rosensweig: Five hundred guests attended a Siyum Hasefer celebration, the presentation of a Sefer Torah by the Love family in memory of the late Irving Love, a member of the congregation. The procession started from the home of Mr. and Mrs. Arthur Caplan, 419 Castlefield Avenue, a son-in-law and daughter, Mr. Caplan being a past president, with Mr. and Mrs. S. Panzer, another son-in-law and daughter, and Samuel Levy, vice-president of the congregation leading. Carrying the Torah were: H. L. Caplan, A. Shobet, Mr. and Mrs. Harry Smith, another son-in-law and daughter of Mr. Love, and his grandson, Neil Caplan. The procession was met at the Synagogue door by: D. Hartzman, F. Hiltz, W. Weinstein, S. Shiner, M. Feldman, S. Warnick, carrying the Synagogue Torahs, led by Cantor M. Snyder. Arthur Caplan presented the Torah on behalf of the Love family, which was accepted by E. H. Sporn for the Congregation, and dedicated and consecrated by Rabbi Bernard Rosensweig. Rabbi Abraham Kelman, of New York, former Rabbi of the Synagogue, and friend of the late Irving Love, was guest speaker. Mrs. Shifra Love, his widow, inscribed the first letter in the Torah. L. Smith was chairman. J. Brickman and A. Caplan were co-chairman of the committee: E. H. Sporn, S. Levy, S. Shiner, F. Hiltz, H. Fox, J. Kerbel, D. Hartzman, L. Spring, I. Stone, M. Kohn, I. Goldman, S. Warnick, W. Weinstein, S. Laber, B. Friedman, L. Smith, S. Brandes, M. Goldenberg, D. Josephs, N. Miskin, S. Bragan, D. Jacobs.

MARRIAGES

KELMAN-FRIEDMAN

The marriage of Ruth, daughter of Mr. and Mrs. H. Friedman, 49 Glen Cedar Road, to Rabbi Joseph H. Kelman, son of Mrs. Miri Kelman, of Brooklyn, N.Y., and the late Rabbi H. L. Kelman, took place on October 20, at half-past six o'clock, at Shaarei Shomayim Synagogue, with Rabbi A. Kelman and Rabbi A. Price officiating, assisted by Cantor A. Bernstein and Cantor N. Adler. The bride was given in marriage by her parents. She wore a white Chantilly lace gown, fashioned with Peter Pan collar, studded in pearl beading and rhinestones, long sleeves, a fitted bodice, and full skirt falling to a long train. Her three-tiered fingertip tulle illusion veil was combined with a matching Dutch cap, studded in pearl beading, and she carried white lilies. Miss Claire Kelman, the groom's sister, was maid of honour, in an aquamarine-blue net gown over taffeta, with matching cap, and a bouquet of yellow roses. Miss Sheila Friedman, the bride's sister, was junior bridesmaid, wearing a gown of rose-coloured net over taffeta, with matching cap. She carried a bouquet of pink roses. The flower girl was Mindy Silber, the groom's niece. She wore a pink net dress and carried a nosegay of blending flowers. Seymour Brudner was best man. The ushers were: Irving Horowitz, Ralph Skulko, Boris Mirsky, Isaiah Hertzberg, Joseph Kurtz, and Phineas Kurtz. The bride's brother, Allan Friedman, was junior usher. Vari-coloured chrysanthemums decorated the Synagogue, and formed an arch at the altar. The bride's mother wore a grey Chantilly lace and net gown, over taffeta, with matching hat; and the groom's mother was in a navy-blue lace gown, with matching hat; both with mauve orchid corsages. For the trip to New York, and Miami Beach, Florida, the bride left in a cinnamon-coloured suit, trimmed in beading, a winter-white hat, and matching accessories. The couple are residing in Sherbrooke, Que. Out-of-town guests were: Rabbi and Mrs. A. Kelman and children, Sharon and Leibe; Rabbi and Mrs. M. Silber and daughter, Mindy; A. Kelman, Rabbi M. Kelman, Mrs. M. Flaum, and Mr. and Mrs. S. Kelman and son, Martin, of Brooklyn, N.Y.; Mrs. A. Kover, Miss Claire Wasserman, and Rabbi and Mrs. W. Kelman, of New York; Rabbi Charles Sperm, of Yonkers, N.Y.; Mrs. H. Clayman and daughter, Roslyn; and Mr. and Mrs. M. Shwartz and son, Alan, of Detroit, Mich.; Mr. and Mrs. I. Silverman, of Elizabeth, N.J.; and Isaiah Hertzberg, of Baltimore, Md.

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